

~~THE LIFE~~

THE
L I F E
OF THE
Very Reverend and Learned
COTTON MATHER,
D. D. & F. R. S.

Late Pastor of the North Church in BOSTON.
Who Died, Feb. 23. 1727, 8.

By SAMUEL MATHER, M. A.

Mal. 1. 6. --- A Son honoreth his Father.

ΝΗΠΙΟΣ ΟΣ ΤΙΣ ΤΑΥ ΟΙΚΤΡΟΣ
ΩΔΟΜΗΝΩΝ ΓΟΝΕΩΝ ΕΠΛΑΦΕΤΑΙ.
SOPHOC. Electra.

BOSTON, New-England:
Printed for SAMUEL GARRISH, in Cornhill.
MDCCXXIX.

THE
LITTLE
OF A LIFE
BY SAMUEL MAHFER

FIRST EDITION OF THE NOVEL COMPARED WITH THAT OF 1802.
WITH A HISTORY OF THE AUTHOR.

BY SAMUEL MAHER, M.A.



PRINTED FOR SAMUEL CUNNINGHAM IN CAMDEN

1802. LONDON: T. DODS. 1802.

BOSTON: M. & B. THAYER:
PRINTERS TO SAMUEL CUNNINGHAM IN CAMDEN,
1802.

**SENATUI
Academiz**

F

Glasguensis

ILLUSTRISSIMO

S. P. in JESU DOMINO.

Honorissimi, Piissimi, Dottissimi,

America remota, in seipso vix notata dignus, sed minime vulgaris ex Origine, Juvenis, SENATUI vestro perfecta Reformatione spectabili clarissimoq; has exaravit Literas, vestra solummodo Humanitate ac Beneficentia animatus, non Audacia excitatus juvenili. Suum

SUMMUS, quo, meum exornasti PARENTEM,
Honos Academicus, insperatus illi omnino contigit,
adeoq; gratior; pro Cultu itaq; vestro ad extremum
usq; Spiritum Ecclesiaz Fratribus Scoticane inservire
summa semper fuit Ambitio, omnesq; illos obligandi
Occasiones letissimus arripuit.

Quandoque vero PATER ille meus immor-
alis Vitam hanc reliquit inferiorem, vobisq; non
possit amplius relolvere Debita; idcirco, qui a
longe sequitur semper adorans Vestigia, FILIUS
ejus unicus, prout in Repub. literaria constitutus ejus
Procurator, ingentem Dedicationis hujuscce Libertate-
tem sibi arrogat, ut residuam Paterni Nominis par-
tem expediatur.

VITA, quæ vobis, SENATUS celeberrime, a
Filio PATRIS dignissimi quam humillime dicatur,
partim ex Monimentis Paternis, partim ex notitia mea
aliorumq; colligitur; absq; vero ullis iniquis indebitisq;
Laudibus. In mea etenim Sententia, sicut et PLINTI,
Historia non Ostentationi, sed Fidei Veritatiq; com-
poneretur, nec debet egredi Veritatem; honeste enim
factis Veritas sufficit. Verum igitur quod fuit per
totam PATRIS Vitam perquam religiose sum contem-
platus & ad amissum observavi; ac revera cuui
HIERONYMO dicam, Testor JESUM---Christianum de Christiano vera proferre. --- MELCHIOR
CANUS dolenter dicat--- Multo severius a LAERTIO
Vitas Philosophorum esse scriptas, quam a Christianis
Vitas Sanctorum: sed hic non loctis datur huic
Quereletusq; orbe.

NEMINEM vestrum, Viri optimi, praterit, Vitas
Memoriasq; Virorum illustrium duces esse pariter
ac utiles; debitas esse mortuis; Posterisq; valde ne-
cessarias, modo ut præstantia præ Oculis Virtutis
Exempla

Exempla habeant, adeoque illos, qui per Fidem & Patientiam hereditario obtinent Juro Promissiones, prosequantur.

Ac pro certo habemus, quod sicut Exemplum Affectiones vehementer commovet, vix etiam quicquam ad cincendados Mores, et in Ordinem redigendos plus habet Efficacia. Non tantam persuadendi Virtus possidet Oratio vel elegantissima, quam Vita bene amorata: Sic multi censebant Veteres. Cum itaque apud HOMERUM Rex Hominum TIDYDEN ad Prælium stimularet, TYDEUM fuisse Patrem admonuit: Hinc quoque AENEAS, apud VIRGILIJM, ad Molitina præclara ASCANIUM provocans, in hunc adhortatur modum, — *Te Pater AENEAS Avunculus excitat HECTOR.*

VITÆ Rationem PATRIS ad Exemplar nati, vobis, Viri lectissimi, hocce exhibet Opus: Ut cunq; vero a meo deprimatur labore; libere tamen sateor & affirere non vereor, Opus natura sua præstantissimum esse atque utilissimum, ac forsitan GLAS-GUENSIUM Oculis haud omnino indignum. Ac si vobis ita liquido constet, bene mecum agitur: Alii nostra impugnant, nos nostrarque lividi in Odio habeant; Sed, si vestrum consequamur Favorem & Patrocinium, Superiores evademus.

Hic, SENATUS Academiz præstantissime, vestrum enunciaretn Veritatis Amorem, Regimen severe bonum, Charitatemque satis extensivam; sed, pro more Scriptorum hodiernorum, vestras non eloquar Laudes; vobis enim non gratz forent, licet sinceræ; atque aliis supervacaneæ: cæcus est etenim quisquis non videt.

Dedicatio

Vestra Academia, Viri omnigena Doctrina &
Pietate reserti, sub Jacobo Scoto secundo suis
fundata; ab illius ad Georgii Secundi clementissimi
adhuc floruit Regnum; atq; ad Secundum Domini
Dominorum Adventum efflorescat ac vigeat!

multaque vesti hunc agnoscere oportet.

Cum pregrandi Veneratione atq; Ardore inexcusabili subscribo;

SENATUS Illustrissime

Vester obsequientissimus

et humillimus Servus

SAMUEL MATHER

Dabam,
Bostonae Nov-Anglorum,
Cal. Januarit. 1728,9.

THE
P R E F A C E.

DR. COTTON MATHER, tho' Born and constantly Residing in this remote Corner of AMERICA, has yet for near these Forty Years made so rising & great a Figure in the Learned World, as has attracted to Him while alive, the Eyes of many at the furthest Distance; and now deceased can't but raise a very general Wish to see the Series, and more especially the Domestick part of so Distinguishing a LIFE exhibited. His printed Writings so full of Piety and various Erudition, his vast Correspondence, and the continual Reports of Travellers who had conversed with Him, had spread his Reputation into other Countries: And when about Fourteen Years ago I travelled abroad, I cou'd not but admire to what Extent his Fame had reached, and how inquisitive were Gentlemen of Letters to hear and know of the most particular and lively Manner both of his private Conversation and publick Performances among us.

AND indeed, as a REVEREND FATHER with us has agreeably observed *. -- "His Printed Works will not convey to Posterity, nor give to Strangers a just Idea of the real Worth and great Learning of the Man. His Works will indeed inform all that read them, of his great Knowledge and singular Piety, his Zeal for GOD and Holiness and Truth, and his Desire of the Salvation of precious Souls: But it was CONVERSATION and Acquaintance with

* The Rev. Mr. COLMAN in his Funeral Sermon.

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" Him, in his familiar and occasional Discourses
" and private Communications, that discovered the
" vast Compass of his Knowledge, and the Pro-
" jections of his Piety, more I have sometimes
" sh'd than all his Pulpit Exercises. Here He
" excell'd, Here He shone; being exceedingly com-
" municative, and bringing out of his Treasures things
" new and old without measure. Here it was seen
" how his Wit and Fancy, his Invention, his Quick-
" ness of Tho't and ready Apprehension, were all
" consecrated to G O D, as well as his Heart,
" Will and Affections: And out of his Abundance
" within, his Lips overflowed, drop'd as the Honey-
" comb, fed all that came near Him; and were as
" the choice Silver, for Richness and Brightness,
" Pleasure and Profit".

E V E R Y one who intimately knew the Doctor, will readily subscribe to this Description. By his learned Works and Correspondence those who lived at the greatest Distance might discover much of his superior Light and Influence: But they cou'd discern these only by a more mediate and faint Reflection: They cou'd neither see nor well imagine that extraordinary Lustre of pious and useful Literature, wherewith we were every Day entertained, surpriz'd and satisfied, who dwelt in the directer Rays, in the more immediate Vision.

G R E A T Abilities, an insatiable Thirst for all kinds of Knowledge, an extraordinary Quickness of Apprehension, Liveliness of Fancy, with a ready Invention and Active Spirit, seemed to be the chief Ingredients of his Natural Genius: And all these being sanctified in his early Days, indued with a divine Bias and turned to the noblest Objects; He became inflamed with the most ardent Desires to amass unto Himself from all sorts of Writings, an unbounded Treasure of curious and useful Learning, and to find out all imaginable Ways of employing it, for the Glory of G O D, the Good of Men, and the Advancement of his own Perfection: That as He grew in Knowledge, He might increase in Goodness and Usefulness, and become a greater and more extensive Blessing.

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So much Erudition, such high Degrees of Piety, and such an Active Life in doing Good, united in the same Person, are very rarely seen among the Sons of Men. By a transient Acquaintance with Him, one wou'd think, that being sanctified from the Birth, He had made the utmost Improvement of his Time in the PURSUIT OF KNOWLEDGE : But upon a further View of the Social Part of his Life, the continual Resort of Visitors, with his gentle and easy Entertainment of 'em at all Hours, and how He wou'd scarce let the Meanest or Youngest pass Him without Instruction ; It seem'd as if almost all his Time were swallowed up with CONVERSATION : And yet, being let into a more intimate Discovery of his numberless and perpetual Contrivances and Labours to do Good in the World ; one wou'd then be ready to conclude that he cou'd have no Time left for Either, but must have spent it all in ACTION.

HAVING made Himself an Early Master of the Learned Languages, One of the special METHODS by which he so well improv'd his Time and acquir'd such a vast Extent of Science seem'd to be ; that tho' for his Progress in Divine Literature, He kept to the constant Study of the SACRED ORACLES in their inspired Originals, yet for Other Writings he cared not to trouble Himself with any but those that were likely to bring him something New, and so increase his Knowledge. In two or three Minutes turning thro' a Volumn, he cou'd easily tell whether it wou'd make Additions to the Store of his Ideas. If it cou'd not, He quickly laid it by : If otherwise, he read it, passing over all those Parts which contained the things he had known before, perusing those Parts only that represented something Novel, which he Pencil'd as he went along, and at the End reduc'd the Substance to his Common Places, to be review'd at Leisure ; and all this with wonderful Celerity. So short a Course he took to universal Science -- that as he increased in Years, the less Time he had occasion to expend in running thro' an

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Author ; till at length there were but few Books published that would take him much to read, and many that were celebrated for their various Learning he found had little in them but what he had been acquainted with before.

No R were his Common Places the only Treasuries of his rich Ideas : They were but mere Securities that He might not lose them : And He us'd to have them at command on the most sudden Incidents, and in common Conversation, which had therefore always something new, and was ever entertaining and instructive. By this means it was that He had the most agreeable and effectual way of Reproving a Friend for what appear'd amiss, or of Exciting to a neglected Duty, that I ever met with. Instead of doing this directly, which might have been too Offensive, He wou'd rather bring some History or Observation in the Form of a pleasant Narrative, which He had ready at hand for all Occasions ; and being extreamly suitable, wou'd leave his Friend to the most pungent Application.

AND his glowing CHARITY and PIETY spread a further Lustre on his other Excellencies. His burning Zeal for GOD, and fervent Benevolence and Love for Men, were continually working in Him, employing all his Talents, Tho'ts and Cares, by Night and Day, and breaking forth into numberless Projeccions, and intense Indeavours, which wasted and consum'd his Life. He was an utter Enemy to religious Tyranny and Imposition : He was of very Catholick and Comprehensive Principles : He never valued any particular Forms of Worship, unless they were of Divine Appoiment : But it was the Spirit, the Power, the Practice of the great Duties of Religion in the CHRISTIAN Institution that his Heart was set on : And this He was for Propagating, by convincing and moving Arguments, warm Perswasions, bright Examples, and by every winning Way that cou'd be ther of, agreeable to its truly primitive and noble Simplicity, and to Humane Liberty.

T H E

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THE following Draughts will give the Publick an entertaining Specimen of his wonderful Improvement of Time, and the various and surprizing Methods He invented and pursued for the Advancement of this vital Piety, both in Himself & Others. Tho' deliberate in Speech, yet expeditious in Inditing ; and having the Pen of a ready Writer, that knew not how to falter in its swift career ; He continually preserved Records of the several Rules and Schemes He formed for his own Direction, and of his diurnal Prosecutions of them. He has by this means left a great Abundance of excellent Materials for his more private History : And the Accounts that follow being extracted chiefly from them, are also agreeable to that Part of his Life which fell under the Observation of those who were acquainted with Him ; and so nearly answered to these latent Rules now published, that we cou'd not but conclude He had them always in his Eye, tho' we had never seen them.

His Son, the Compiler having these great Advantages, can have therefore no Occasion to invent any Additions to his Dear Father's History. He has rather aimed at Brevity, and to write as little upon every Head as possible. And indeed, if He had Published all that his Written Memorials would have enabled him, or that himself and others have been Witnesses of, He had not only swell'd the Volumn to too large a size for the present Age to bear, and thereby hurt its Usefulness ; but he must have also given such a full Account of this extraordinary Person as would have exceed'd the Belief of those who were Strangers to Him. The very bare Narration would have rather looked like the celebrated Life of C Y R U S, and be disputed by Posterity whether it were design'd and drawn for a mixt Romance, or a real History.

THE native Fondness of a filial Mind for a Father's Honour, may give Occasion for the Reader to suspect, in such a case as this, an Excess of Praise. But if some other Pens had been employ'd in drawing the Description of this exalted Character, I

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am very certain they would have given themselves a greater Liberty, as not being quite so cautious of exceeding as a natural Relative. And for other things, the ingenuous Reader will rather indulge the blooming Offspring of so Great a Parent; Especially, when the First Fruits he consecrates to the Publick use, are so rich and salutary as these before us.

But now, Merchants, I have need of some good Apology for my own Presumption to Preface the Life of such a Man, and recommend it to the World. I have none but this, -- That the now Blessed Subject of it having been pleased to admit me into an happy Intimacy with Him, upon my Return to this my Native Country; I have been thereby too highly obliged ---- to deny the Desires of his Orphan Son, that I wou'd introduce him thus into the Publick view, and from my own Experience say so much as may in some measure move the curious Passenger, to turn aside and look into this reflecting Mirror, and with pleasing Wonder contemplate the Great Original.

AND to say no more, --- I cannot think so wish a richer Blessing in the present State of the Prophetick System; than that the GOD of the Spirits of all Flesh, would in my own dear Country, and every Other, raise up Numbers of such Ministers as this, and prosper this Superior Example for the forming and animating of them: That they may burn and shine as He, and prepare the World for the most illustrious Appearance of the GREAT GOD our Saviour JESUS CHRIST, that SUN of Righteousness, ---- the boundless and flowing Source of all the infinitely lower Excellence and fainter Brightness we in every Place and Age, admire in Others.

Boston, Feb. 27.
1728,9.

Thomas Prince.

[n]



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Mr. Samuel Stacey, of Marblehead.
Mr. John Staniford.
David Stearnes, of Watertown, *B. A.*
Joseph Stimpson, of Charlestown, *M. A.*
Anthony Stoddard *Esg.* *Two Books.*
Mr. Joseph Stone of Framingham.
Mr. John Symmes *T. admiss. 1714*
Capt. Christopher Taylor.
The Rev. Mr. John Taylor, of Milton.
Mr. Gershom Tenney.
Oxenbridge Thacher, *M. A.*
The Rev. Mr. Ebenezer Thayer, of Roxbury.
Mr. Benjamin Thwing.
Mrs. Lydia Thwing, of Cambridge.
Mr. Solomon Townsend.
Mr. Samuel Trott.
The Rev. Mr. John Tufts, of Newbury, *Three Books.*
Mr. Andrew Tyler, Goldsmith.
Mr. Samuel Tyley, *Public Notary, Two Books.*

V.

Mr. Thomas Verien, *Seven Books.*

W.

The Hon. Isaac Winslow of Marshfield, *Esg.* *Two Books.*
The Rev. Mr. Nehemiah Walter, of Roxbury, *Two Books.*
The Rev. Mr. Robert Ward, of Wenham.
Mr. William Warner, *Two Books.*
John Warren, *M. A.*
The Rev. Mr. John Webb, of Boston, *Two Books.*
Mr. Joseph Webb, *Seven Books.*
Nathan Webb, *M. A.* *The*

S U B S C R I B E R S .

The Rev. Mr. Habijah Weld, of Attleborough.
Samuel Welles, M. A.
The Rev. Mr. William Welsteed, of Boston.
Mr. Nathanael Wheeler.
The Rev. Mr. John White, of Gloucester.
Mr. Samuel White, Merchant, Seven Books.
Oliver Whiting of Billerica, Esq.
Ezra Whitmarsh jun. of Weymouth, M. A.
Mr. Thomas Wier.
The Rev. Mr. Samuel Wiggleworth, of Ipswich.
The Rev. Mr. Eleazer Williams, of Mansfield.
The Rev. Mr. Elihu Williams, Rector of Yale-
[College in New-Haven.
Mr. Jonathan Williams, Two Books.
The Rev. Mr. Nathanael Williams.
The Rev. Mr. William Williams, of Weston.
Mr. Joseph Winn.
Peleg Wilwall, M. A.
Mr. Ebenezer Witt, of Marlborough, Two Books.
Mr. Benjamin Woods, of Marlborough, Seven Books.

Y.

Mr. William Younge.

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THE

Introduction.



T is agreed by all, that *Lives* of eminent Men are very profitable; and that the *Writing* of them is of great Use to the World; especially if their *Examples* have bin very thining, and they have served their Generation according to the *Divine Will*; and therefore it is that so many *Ancients* and *Moderns* have endeavoured to transmit thro' Ages down to the latest Posterity the *Lives & Actions* of their virtuous and excellent Friends.

It has ever likewise bin allow'd proper for Sons to communicate to the World Accounts of their good and great PARENTS; to tell what they were, what they have done and suffer'd, how they tho't, and on what Accounts others are, have bin, or may be the better for them: I say, it has bin look'd upon as convenient for Sons thus to honour their Parents, who have bin honoured and highly favoured of Heaven; for were it otherwise, why are there so many Examples in later

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Times as well as in former Generations, of this *filial Piety*? And besides, whatever some may think of their *Partiality* and *Prejudice*, it must be acknowledged that they are most capable of Writing concerning their *Parents*; for they have their *private Memorials*, they have had more *free Intimations* of their *Mind*, and have the most *thorow Acquaintance* with the secret *Springs* of their *Actions*: On these Accounts they are rather more capacitated than others; and therefore I hope to be excus'd, or at least indulged in this Performance by the ingenuous and considerate Reader.

ENCOURAGED and animated by the many *Sons of Ingenuity* who have gone before me, and particularly by my own FATHER and GRANDFATHER, who have raised *literal Monuments* for their *Parents*; I shall now write the *Life of*, I might say with Sir HENRY WOTTON, the *Best of Fathers*: I shall write it with an inviolable Fidelity and Truth; and I here declare that my Design in this Book, is chiefly to glorify JESUS CHRIST and to serve His Church: *Ac ne Patris mei Famæ parcerem, si ejus Laus cederet in CHRISTI opprobrium & Corruptionem Evangelii & Scandalum Ecclesie* *.

* Molinæi Examen Amyrald. advers. Spanhem l.2. p.137.

The

THE
L I F E
Or
The Reverend & Learned
Dr. Cotton Mather.

C H A P. I.

The Subject of the History ; his Birth, Education, Early Religion, Marriages and Children, with his Methods of Education, and Rules of private Conduct.

S E C T. I. *The Subject of this History, with an Account of his Descent and Family.*

1. **R. COTTON MATHER** —
He was born Thursday Fel. 12.
1652, at Boston in New-England.

DI have no great Disposition to enquire into the remote Antiquities of his Family ; nor indeed is it matter of much Consequence that in our Coa^t of Arms, we bear Ermine, Or, A Fess, Wavy, Azure, three Lions rampant or, for a Crest, on a wreath of our Colours a Lion Sedant, or on a Trunk of a Tree vert : --- The Religion and Learning found in the Family was the most agreeable Pleasure to my Father, and yields the most satisfactory Reflection to me.

2. **Dr. INCREASE MATHER** --- whose Relation, as Pastor to the North Church in Boston, as President of Harvard College, whose printed

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Composures both Latin & English, and whose Agency in the Courts of three Monarchs for his afflicted Country have rendred him universally known --- was his Father.

3. His Mother was MARIA, the Daughter of the Renowned Mr. JOHN COTTON; who was a Man of very exalted Piety and uncommon Learning : Out of Respect to this excellent Man, He was called COTTON.

SECT. 2. His Education, his Eagerness and Progress in Learning ; and early Favours confer'd on him.

1. HIS Education was at the free School in Boston under the Care, first of Mr. BENJA. THOMPSON, a Man of great Learning and Wit, who was well acquainted with Roman and Greek Writers, and a good Poet, last under the famous Mr. EZEKIEL CHEEVER, who was a very learned, pious Man, and an excellent School-master. Under these two Masters he made a laudable Proficiency.

2. By twelve years of Age, he had composed many Latin Exercises, had conversed with TULLY, TERENCE, OVID and VIRGIL, had gone thro' his Greek Testament, and entred upon ISOCRATES, HOMER and his Hebrew Grammar ; and at that Age was admitted into College. The pious Dr. HOAR, who was then President, according to Custom, gave him this prophetic Head for his initial Declamation,

Telemacho veniet, vivat modo, fortior Aës.

3. AFTER his entrance into College, he made as quick a Dispatch as before ; Mastering Hebrew perfectly ; digesting ALEXAND. RICHARDSON's Tables, which he transcribed ; composing Systems of Logic and Physic, which were afterwards used by others ; and, in a Word, describing the Circle of all the Academical Studies. Many are the Books which he then read

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read with ingenious Remarks, of which he kept an Account in his Diary.

4. WHEN he took his first Degree, which was at the Age of Sixteen, Mr. OAKES the President, in his Oration at the Commencement which I have read, thus expressed himself concerning this hopeful Youth,

--- *Alter vero COTTONUS MATHERUS nuncupatur. Quantum Nomen! Erravi, fateor Auditores; dissem etenim, quanta Nomina! Nibil Ego de Reverendo PATERE, Academæ Curatore vigilissimo, municipii Academicæ socio primario, dicam; quoniam coram & in Os laudare nolim: sed si Pietatem, Eruditonem, Ingenium elegans, Judicium Solidum, Prudentiam & Gravitatem AVORUM Reverendissimorum JOANNIS COTTONI et RICHARDI MATHERI, referat et representet, omne tulisse Punctum dici poterit; nec despero futurum, ut in hoc Juvene COTTONUS; atq; MATHERUS tam re quam Nomine coalescant et reviviscant.* ---

You will find in the Course of this History, that this great Mans Sentiments were just, and his Expectations answered: So that I may now insert the true Character of him, when he made some Figure in the World; which I chuse to bring in here, because it has some Relation to President OAKES's Prophecy.

A Friend thus writes of him;

" For Grace and Art and an illustrious Fame,
" Who would not look from such an om'rous Name;
" Where two great Names their Sanctuary take,
" And in a Third combin'd a greater make?

5. WHEN he was half a Year short of Nineteen, he proceeded Master of Arts, and received his Degree at the Hand of his Father who was then President. The Thesis which he then maintained was, *Puncta Hebraica sunt Originis Divine*: But he afterwards saw cause to change his Mind, and held the contrary Op-

nion to the last. He tho't, with the great PRIDEAUX and some others, that the Points were an Invention of the *Masorites*; and, because he could read and perfectly understand Hebrew without them; he imagined there was no need of them, unless for the Ignorant, as the Jews without Question were, after the Babylonish Captivity, when the Points were contrived for their Instruction.

6. He might well make a considerable Progress in Learning, being in his earliest Years pretty healthy, having withal a great Capacity for Learning, and being blessed with that first step to Knowledge, a modest Inquisitiveness.

7. AND, as it is observed there are very few who prove great Men unless they begin betimes, he was very desirous of following SENECA's Advice, that is, *to hasten and learn betimes, lest when old, he should be obliged to it* †: And indeed he betimes laid up a good Stock of Knowledge; like the busy Ant that adds to its heap, not ignorant or unaware of the future ||.

8. AND, if what some great Men have hinted be true *Nemo Vir magnus sine Afflatu* *, while he was yet young he bid fair to be great; for he believed he should be so; he expected it; and therefore (*multa ruerit fecitq; &c.*) he bore and did many things and disregarded all the Difficulties that would encompass him.

SECT. 3. *His Early Religion.*

1. IT is an excellent Maxim, That *the best Gifts are vain unless Piety adorn them*: And of this Mind was he, of whom I am writing, from his very Childhood.

* *Perge & properane tibi accidat, ut Senex discas.*
Sen. Epist. 77. || Horat. lib. Epop. Carmen Setulare.

† *Cic. de Nat. Deorum. l. 2.*

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AND, altho' his Desire of Learning was very great and strong, and his Attainments were truly considerable, he was not more noted for these *Gifts* than for his early *Piety* and Religion.

FROM his earliest Days there were several good things found in him. When he began to speak almost, he began to pray, and practised this Duty constantly while he was a School-Boy; and, altho' he used no Forms in Secret, he composed some for his School-Fellows & obliged them to pray. Before he could write notes of Sermons in public Assemblies, he commonly wrote what he remembred when he came home. --- He read the *Scriptures* with so much *Ardor* and Affinity, that fifteen Chapters a Day divided into three Exercises, and nothing less, would suffice him. --- He would moreover reprove his Play-mates for their wicked Words and Practices.

2. As he grew Elder, he joined himself to a *Society of Young Men* that met on the *Sabbath Evening* for Religious Ends and Purposes; and unto these Meetings he ascribed his first Rise and Improvement in the Art of Speaking, of Praying, &c.

3. By Reason of some Miscarriages into which he was surprizingly bro't, he was very Young put upon enquiring into his Estate; whether he were not an *Hypocrite*, if not a *Cast-away*? He found very frequent Returns of *Doubts* and *Fears*; and therefore resolutely and frequently renewed his *Closure with JESUS CHRIST*, as his only Relief against them. During this time, when he was languishing under the Sense of his Vileness, and thinking with himself, Will the Lord accept of one that has done as I have? I say during this time, he tho't it proper to open his Case to his Father: Upon so doing, his Father told him, There was no Sinner repenting and returning but CHRIST will accept of him: For (said he,) observe it even among Men; there is a vile Sinner; a good Man beholds and abhors him: Yet if this Man ever

The Life of

becomes a new Creature, the same good Person, notwithstanding his former Vileness, will embrace him and take him to his Bosom; and this (continued he) is an Emblem and Effect of the Spirit of JESUS. --- Wonderful was the Quickning these Words gave him: They influenced his Addresses to Heaven, in which he then had sweet and strong Intimations of the Divine Favour.

4. WHEN he was fifteen, he was much affected by reading Dr. HALL's Treatise of Meditation, with his Proposals of proceeding Methodically in this great Duty of Christianity. Upon this, He read several other Books upon that Subject, and made many Essays at a Logical and regular Method for daily Meditation, and proceeded so far that he wrote a Discourse upon that Subject, which at this tender Age found a good Consideration among several ingenious Friends. The Result of all was, that he finally pitched upon this Method. The Meditation consisted of two Parts: In the first, He proceeded more doctrinally; to instruct himself either with answering a Question, or with explaining a Scripture, or with considering the Causes, the Effects, the Adjuncts, the Opposites and Resemblances of the Thing that was his Theme. --- In the second Part, he proceeded more practically to affect himself in three Steps; first, an Examination of himself; next, an Expostulation with himself; and last, a Resolution in the Strength of Grace offered in the new Covenant. This happy way of preaching with and unto himself he was acquainted with betimes.

5. AND before this, even at fourteen Years of Age, he began to keep Days of Fasting and Prayer alone in his Study; and in those Duties he made at first SCUDDER's Christian's Daily Walk his Directory. --- But of his Fasts (together with his Thanksgiving) and his Devotions & Methods in them, I treat largely in Chap. 6. whither I refer my Reader.

6. HAVING

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6. HAVING past his first Sixteen Years, he was tho't of Age eno' to join to a particular Church: He did so then accordingly, and renewed his *Baptismal Vows* and Covenant. By approaching to the Lord's Table, he tho't himself obliged to be very particular in *Self-Examination*. I will here transcribe one Instance of his *Self-Examination*, which he wrote when short of Seventeen.

" Setting my self upon the Work of *Self-Examination*, I find;

" 1. Concerning my *Faith*.

" I am convinced of the utter Insufficiency in my own *Righteousness* to procure my *Salvation*. I see my own *Righteousness* to be nothing in point of Acceptance with God. I see a woful *Hypocrisy* has acted me, *Sluggishness* and *Selfishness* hath attended me, in the very best of all my Services.

" I perceive now no other way for my *Saluation*, but only by the Lord JESUS CHRIST; *Refuge* fails elsewhere on every Hand.

" I behold a *Fulness* & a *Beauty* in JESUS CHRIST; He is worth loving, worth prizes, worth following.

" Such is my Desire to obtain an Interest in HIM, and make HIM the only Portion and Support of my Soul, that it is one of my greatest Grieves, to find my Heart so dull in going forth after HIM.

" 2. Concerning my *Repentance*.

" I abhor *Sin*, because it is abhorred by God and contrary to HIM.

" SIN is my heavy *Burden*: Death it self would be welcome to me to free me from such a *Burden*.

" I am heartily troubled for the Sin in my Heart, and that fountain of Corruption, the *Plague* of my Heart afflicts me.

" 3. Concerning my *Love*.

" I long to see and know the *Favour of GOD* unto me; the sight of That would make all my Afflictions light.

" I desire to be as active as may be in promoting

" the Honour of God; and I seldom come into any Company,

" Company, without contriving, Whether I may not
" act or speak something for That in it, before I
" leave it.

" I am sorry, that I love God no more.

" The Saints, that have the Image of God, are
" those whom I value most.

" A Mean Person with Grace is more amiable to
" me than another who is otherwise never so well
" qualified, but Graceless" --- There are some
other of his Examinations, when in Younger Years and
in advanced, which you will find in the 6th Chapter of
this Book: I brought this one in here, as a Specimen
of his early Sense of Religion.

7. ANOTHER Thing, in which he demonstrated
his early Piety, was his incessant Aspirations after
Usefulness. He was always of MELANCTHON's Mind,
who said, *Let who will abound and encrease in Riches,*
they may for all me; I look upon my Works as my
Treasure †: He therefore sought all Occasions for
doing Good.

The Maxim he went upon was this, that a Power
and Opportunity to do Good not only gives a Right
to the Doing of it, but also makes the Doing of it a
Duty: A Maxim truly noble and divine both in its
self, and in its Effects! And it is built upon those
Words of our blessed Apostle, *As we have Opportunity, let us do Good unto all Men* *.

HAVING a Principle of Good-Will to Man deeply
rooted in his Soul, he was very soon and very strongly
desirous that it might grow and flourish, and that
others might be the better for it.

He first set himself to contrive what Good he might
be able to do in his Father's Family, by instructing
his Brethren and Sisters, and by exhorting the Ser-
vants.

He anon proceeded to impose it as a Rule upon
himself, never to come into any Company where it

† *In Operibus sit Abundantia mea; Divitiis per me lices*
abundet quisquis voluerit. Gal. VI. 12. might

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might be proper for him to discourse, but he would, if possible, so order it that it might be serviceable to the Company; and, he saw the Fulfilment of that Promise, *To him that has shall be given*: For, upon his faithful Improvement of his Talents, He found his Lord and Master went on and multiplied his Opportunities, untill he came to serve whole Churches, Towns and Countries.

FROM his own happy Experience therefore, when he was advanced in Age, he would often advise Young Men, to contrive and study as early as possible to do Good, to love it and to account it a noble Thing. While We and our Opportunities are but small, he would have us invent as many ways as we can to be serviceable: He would not have us impertinent, immodest or ostentatious in our Essays; but would have us with humility, and yet with Readiness, begin betimes with our small Stock, and expect that, before we have done, God will do great things for us as well as by us. I have made some Digression; but the Usefulness of it will make Amends for it. I shall have Occasion hereafter more particularly to mention his great Usefulness and extensive Labors.

8. He very young tho't it his Duty to give unto the LORD of all, some part of the small Substance which was afforded him. Even from 14 he devoted a Tenths to our Melchizedek; and from his Childhood was very good, manly and generous.

I will mention but two Instances here of his good Spirit and Charity; (having Occasion e're long to give you some more) you will take them in his own Words;

" It may not be amiss now and then to mention a
" Remarkable Providence, and make some Remarks
" on the retaliating Dispensations of Heaven towards
" me. One thing, that I will observe, is what I met
" with in the twenty first Year of my Life. I can tell
" that the LORD has most notably, in many Instances
" retaliated

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" retaliated my Dutifulness unto my Father. Some
" of the Instances which I have taken Notice of may
" seem trivial, but yet the Retaliation I saw in 'em
" gave them a Relief.

" As now, I was Owner of a Watch, which I was
" fond of for the Variety of Motions in it. I saw my
" Father took a Fancy to it, and I made a Present of
" it unto him, with some Tho'ts that as it was but a
" peice of due Gratitude unto such a Parent, so I
" should not go without a Recompence. Quickly
" after this there came to me a Gentlewoman, from
" whom I had no Reason to expect so much as a
" Visit : But in her Visit, she, to my Surprize pray'd
" me to accept, as a Present from Her, a Watch,
" which was indeed preferable to that, with which I
" had parted. I resolved hereupon to stir up Duti-
" fulness unto Parents in my self and others more
" than ever.

" At another Time; I bought a Spanish Indian
" Servant, and bestowed him upon my Father. Some
" Years after this a Knight, whom I had laid under
" many Obligations, bestowed a Spanish Indian Ser-
" vant upon me. Many more such Things I might
" mention ; but I give these for a Taste.

SECT. 4. His Marriages and Children, with his
Methods of Educating them.

2. BECAUSE I chuse to finish what I have to write
concerning him (*inter privatos Parietes*) in
his private Capacity, I encline now to bring in this
Section, and a following one.

2. MR. MATHER tho't it adviseable in his 24th
Year to Marry. He first looked up to Heaven for
Direction, and heard the Counsel of his Friends ----
The Person he first pitch'd upon was Mrs. ABIGAIL,
the Daughter of the Honourable Col. PHILLIPS of
Charlestown, to whom he was married. She was a
comely ingenious Woman and an agreeable Consort.
She died in the Year 1702.

3. UPON

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3. UPON her Death his Family was in great Dark-
ness & Disorder; which made him continually look to
HIM from whom descends every good Gift, to heal the
Breach God had made on his Family. His Petitions
were abundantly granted. God showed him a Gen-
tlewoman a near Neighbour; whose Character I shall
give as I have it from those who intimately knew her:
--- She was one, of finished Piety and Probity, and
of an unspotted Reputation; one of good sense, and
bless'd with a compleat Discretion in ordering an
Household; one of singular good-Humour and incom-
parable Sweetness of Temper; one, with a very hand-
some engaging Countenance; and one honourably de-
scended & related; 'Twas Mrs. ELIZABETH HUBBARD;
who was the Daughter of Dr. JOHN CLARK. She
had been a Widow four Years, when Dr. MATHER
married her, which was Aug. 18. 1703. He rejoiced
in her as having great spoil, and in finding her found
great Favour of the L O R D. They lived together
in perfect Concert and Harmony ten Years: She died
Nov. 8. 1713: with Willingness; the Fear of Death
was extinguished in her; She committed her self into
the Hands of her SAVIOUR, and in the same gracious
Hands She left her Children ---She was much beloved
and greatly lamented.

4. In his fifty third Year, July 5. 1715. he was
married to his third Wife. She is the Daughter of
the renowned and very learned Mr. SAMUEL LEE;
She was the Widow of Mr. GEORGE, a worthy Mer-
chant, when Dr. MATHER pay'd his Respects unto her
in order to be Marry'd. She is a Lady of many and
great Accomplishments, and is the Doctor's discon-
solete Widow.

5. By this last Gentlewoman, he had no Issue: by
the two former Wives he had fifteen, only two of
which are living; one a Daughter by the first Wife;
the other, a Son by the second; he is the Writer.

By his first Wife he had nine Children, of which
but four arrived to Man's or Woman's Estate. — The
first

first was named KATHARIN ; a young Woman of good Wit, who understood Latin and read Hebrew fluently. She died of a Consumption. *Nuptiarum expers & adhuc protervo --- Cruda Marito.*

THE next was ABIGAIL : She was of a very amiable Countenance and loving Disposition. She was Married and had four Children, two of which are living : She died with Composure and Joy, in Child-Birth.

THE third was INCREASE ; a young Man well beloved by all who knew him, for his Superior good Nature and Manners, his elegant Wit and ready Expressions, He went to Sea, and in his Passage from Barbados to Newfoundland, was lost in the Atlantic.

By his second Wife, two Children only liv'd to grow up, out of six.

His dear Daughter ELIZABETH was one, who was married, and in two Years after died. She very much resembled her Mother in her various Virtues.

σ. I must here mention it for the Glory of GOD, as well as the Honour of his Servants, that altho' He met with so many Bereavements in his Family, (as well as Sorrows on other Accounts) yet He never fainted in the Day of Adversity : He tho't his Sorrows should rather animate, than hinder, his numerous Essays to do Good : And therefore when the Desires of his Eyes were taken away, and when He was deprived of his Children, none of these Things mov'd him so far as to hinder him from his Duty. No ! He ever preach'd after their Deaths, every one of their Deaths, and printed the Sermons, that so others might be the better for his Griefs.--- And indeed He always counted, it was in very Faithfulness that He was afflicted ; for under every Calamity, He considered how his CHRIST might be glorified both by his Example and by useful Writings ; and, in short, under the repeated Rains of Adversity, He grew more and more fruitful in every good Work.

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7. I will conclude Sect. 4. with reciting some *special Rules*, which He observed in the *Education of his Children*.

1. HE pour'd out continual *Prayers* to the GOD of all Grace for them, That HE would be a *Father* to them, bestow His Son & Grace upon them, guide them by his *Counsel* and bring them to *Glory*. And in this Action, HE mention'd them *distinctly*, every one by Name, to the LORD.

2. HE began betimes to entertain them with delightful *Stories*, especially *Scriptural ones*: And he would ever conclude with some *Lesson of Piety*; bidding them to learn that *Lesson* from the *Story*.

AND thus every Day at the *Table*, HE used himself to tell some entertaining *Tale* before he rote; and endeavor to make it useful to the *Olive-Plants about the Table*.

3. WHEN his Children accidentally at any Time came in his way, it was his Custom to let fall some *Sentence* or other, that might be monitory or profitable to them.

THIS Matter occasioned Labor, Study and Contrivance.

4. HE betimes try'd to engage his Children in Exercises of *Piety*; and especially *secret Prayer*: For which he gave them very plain and brief Directions, and would suggest unto them the *Petitions* which he would have them make before the LORD, and which he would therefore explain to their Apprehension and Capacity. And he would often call upon Them; *Child, Don't you forget every Day to go alone and pray as I have directed you.*

5. HE betimes endeavored to form in his Children a Temper of *Benignity*. HE would put them upon doing *Services* & *Kindnesses* for one another, and for other Children. HE would *applaud* them when he saw them delight in it. HE would *upbraid* all *Aversion*

sion to it. He would Caution them exquisitely against all *Revenge of Injuries*, and would instruct them to return *good Offices* for *Evil ones*. He would show them, how they would by this *Goodness* become like the Good GOD and the blest JESUS. He would let them discern he was not satisfied, except when they had a *Sweetness of Temper* shining in them.

6. As soon as possible, He would make the Children learn to *Write*: And when they had the Use of the Pen, he would employ them in Writing out the most instructive and profitable Things he could invent for them. In this way he proposed to fill their Minds with excellent Things, which he hop'd would make a deep Impression upon their Minds.

7. He incessantly endeavoured, that his Children might betimes be act'd by Principles of *Reason* and *Honour*.

He would first beget in them an high Opinion of their Father's *Love* to them, and of his being best able to judge, what shall be good for them.

THEN he would make them sensible, it was Folly for them to pretend to any *Wit* or *Will* of their own: They must resign all to Him, who would be sure to do what is best; his *Word* must be their *Law*.

He would cause them to understand, that it is an *abrupt* and *shameful* Thing to do amiss. He would aggravate this on all Occasions; and let them see how amiable they will render themselves by well-doing.

THE first *Chastisement* which he would inflict for any ordinary Fault, was to let the Child see and hear him in an *Astonishment*, and hardly able to believe that the Child could do so base a Thing; but believing that they would never do it again.

He would never come to give a Child a *Blow*, except in case of *Obstinacy*, or something that is very *criminal*.

To be chased for a while out of his Presence, he would make to be look'd upon as the severest Punishment in his Family.

He would with all possible Insinuations come upon them to gain this Point, That to learn all great Things, was the noblest Thing in the World. He was not fond of proposing Play to them as a Reward of any diligent Application, to learn what is good; lest they should think Diversion to be a better and nobler thing than Diligence. He would have them to profound and expect at this rate, *I have done well; and now I will go to my Father, who will teach me some thing curious for it.* He would have his Children account it a Privilege to be taught; and would sometimes manage the matter so, that Refusing to teach them something should be looked upon as a Punishment. The Strain of his Threatnings therefore was; *You shall not be allowed to read, or to write, or to learn such a thing, if you do not as I have bidden you.*

THE Slavish way of Education, carried on with Raving & Kicking & Scourging (in Schools as well as Families) he looked upon as a dreadful Judgment of GOD on the World; he tho't the Practice abominable, and express'd a mortal Aversion to it.

8. THO' he found a vast, a wonderful Advantage in having his Children stronglyバイassed by the Principles of Reason & Honour; (which he observed that Children will feel and understand sooner than is commonly tho't for;) yet he would not neglect any Means and Endeavours to have higher Principles infused into them.

He would therefore betimes awe them with the sense of the Eye of GOD upon them in the Ways which they take.

He would show them how they must love our Lord JESUS CHRIST; and how they must demonstrate it, by doing what their Parents require of them.

He would often tell them of the good Angels, who love them, help them, guard them from Evil and do many good Offices for them; who likewise take a very diligent Notice of them, and ought not in any measure to be disengaged.

He would not say much to them of the *evil Angels*, because he would not have them entertain any frightful Fancies about the Apparitions of *Devils*: But yet, he would briefly let them know, that there are *Devils*, who tempt them to Wickedness, who are glad when they do wickedly, and who may get leave of God to kill them for it.

HEAVEN and *Hell* he set before them clearly and faithfully, as the Consequences of their good or bad Behaviour here.

9. WHEN the *Children* were capable of it, he would take them alone one by one; and after many affectionate, loving, strong Charges unto them, to fear GOD, to serve CHRIST and shun Sin; he would pray with them in his Study, and make them the Witnesses of the Agonies and Strong Cries, with which he, on their behalf, addressed the Throne of Grace.

10. He found much Benefit, by a particular Method as of Catechising the Children, so of carrying on the Repetition of the public Sermons unto them.

THE Answers of the *Catbechism* he would explain, with Abundance of brief Questions which make them to take in the whole meaning; and he found by this Way that they did so.

AND when the Sermons were to be repeated, he chose to put every Truth into a Question, to be Answered with Yes or No. In this way he would awaken the Attention as well as enlighten the Understanding of his Children. And in this way he would take the Opportunity to ask, *Do you desire such or such a Grace of God?* And the like: And in this way, he had Opportunity to demand, and perhaps to obtain their early and frequent (and why not sincere?) Consent unto the glorious Articles of the *New-Covenant*. He tho't the *Spirit of Grace* might fall upon them in this Action, and they might be seiz'd by HIM and held as His Temples thro' Eternal Ages. Blessed be God it was so with several of them.

THUS

THUS I have recited the *usual Methods*, which Mr. MATHER observed in bringing up his Children : There are several other Things which were very praiseworthy in his Carriage towards Them, but not of that Consequence with those I have written ; and therefore I shall omit them.

SECT. 5. *Miscellaneous Heads of private Conduct.*

1. IT is a saying of GERSON'S, *Qui bene vivit semper orat*, He that lives well, prays without Ceasing. Mr. MATHER was one of those good Livers. He prayed always, at least, Six times a Day every Day.

2. HE was a Gentleman of uncommon Dispatch and Activity, and yet was ever upon good Devices ; so that, tho' he was constantly doing Service, he was ever enquiring ** How he might do more Good ?

UPON DAVID'S Arm being able to break a Bow of Steel, AUSTIN'S Gloss is, that his Intention of good Works was indefatigable †. Altho' the literal was not ; the Gloss was, fulfilled or found in Mr. MATHER.

3. HIS Conversation he endeavour'd to render extremely entertaining, and it was so ; for he produced such a variety of useful Discourse as made him welcome wherever there was any Relish for Learning, Politeness and Ingenuity. He had the *Je ne scaÿ que i* of Conversation in Perfection. As for his Friends when in Company with him, when his Speech dropped upon them, after his Words, they spake not again ; they waited for him, as for the Rain, and they opened their Mouth wide as for the latter Rain : If he laughed on them, they believed it not. --- And as for his Enemies,--- even they confess'd his Excellent and

* *Nil credens alium dum quid supereret agendum.*

† *Intentio bonorum Operum in ea erat indefatigabilis.*

profitably pleasing Conversation, and in Society with him they were filled with silent Wonder. Happy the Conversation, and happy the sharers in it !!

I shall here give you the *Rules* he observed in *Conversing*: They may be ranked under three Heads.

First, He would not affect *Loquacity* in his Discourses, but, on the contrary, much *Deliberation*. The *Gravity* and *Discretion*, accompanying such a Caution, he beheld as of greater Consequence to one in all Companies, than the Reputation of *Wit*, which by a greater *Volubility* of Tongue might easily be acquired: And besides he remembred *in many Words there wants not Sin.*

Secondly, He would studiously decline to utter any thing, that he foresaw might be *useless*; and much more, every Thing that might be *hurtful* and *sinful* to be uttered. It was his Ambition every where to speak *usefully*, and say only those Things that one or other might be the *wiser* or *better* for.

Thirdly, He would, with all the nice *Contrivance* imaginable, improve Opportunities to say something or other, that might particularly set off *some Glories* of his *Lord*: He would every where contrive, if it were possible, to let fall some Sentence or other, by which high Tho'ts of *CHRIST* might be raised in those that heard Him.

4. *THINKING* his *Charitable Disbursements* may most suitably be reserved for the next Chapter; I shall only here give you his *private Sentiments of Charitableness* in his own Words;

" I am not unable with a little Study to write in
" seven Languages: I feast my self with the Sweets

Felix Conversatio, in qua Inimici nullam repellant occasionem, nisi forte in legitimis D E I. Hicroum.

" of

of all the Sciences which the more polite Part of
Mankind ordinarily pretend unto. I am entertained
with all kinds of Histories ancient and modern.
I am no stranger to the Curiosities, which by all
sorts of Learning are brought unto the curious.
These Intellectual Pleasures are far beyond any
Sensual ones.--- Nevertheless, all this affords me
not so much Delight as it does, to relieve the Dis-
tresses of any one poor mean miserable Neighbour ;
and much more, to do any extensive Service for
the Redrels of those Epidemical Miseries under which
Mankind in general is languishing, and to advance
the Kingdom of God in the World.--- His pri-
vate Conduct was consonant with his Sentiments.

5. It was his watchful Desire and Study, never to maintain a *personal Quarrel* with any Man breathing ; but rather deny himself of his Humor, his Esteem, --- or any Thing in the World. His Reason was, because no Man can manage a *personal Quarrel* without losing abundance of precious Time, which may be laid out infinitely better in the Service of CHRIST and his Church ; besides a deal of inevitable *Sin*, which will insinuate it self into every *personal Quarrel*, by which one's internal Peace is broken. And further, since we have but a short Time to live in the World, He tho't it foolish to throw away any of it in Squabbles.

6. CONSIDERING that for Men, even *good Men* to speak *Evil* one of another, is a very evil Thing --- He tho't it would be a considerable Service to seek the Suppression of that Vice or any Vergencies to it in himself. Wherefore, after Flights to his JESUS for Strength to *Will* and *Perform*, he made these Resolutions.

THAT he would never speak *falsely* of any Man ; and that if he spake *Evil* of any Man, it should be under these Limitations and Regulations.

First, THAT He would keep a *Charity* for the Person of whom he spoke, wishing most heartily that *all Good* might be spoken of him ; and he would from *Charity* speak to those when with them ; ---- always thinking, *Whether what he said might be for the Benefit of the Hearers?*

Secondly, IF He spoke what was *Evil* of any Person, he would carefully watch over his Heart, that he did not utter it with *Delight* : He would manage it with Brevity and Aversion, as a very ungrateful Subject.

Thirdly, WHEN he must, or was obliged to speak what is *Evil* of any Man, if he knew of any *Good* that could be spoken of him, he would before to balance the *Evil* with the mention of the *Good*.

Fourthly, BEFORE he would speak *Evil* of a Man, he would consider whether he should not first speak to him ; and, be it how it will, he would ordinarily speak nothing, but what he should chearfully and contentedly lay in the Hearing of the Man of whom he is talking.

AND,

Fifthly, HE would aggravate nothing ; and when he spoke of an *Evil* would not make it worse than it was.

THESE Rules he conscientiously observed.---Would to God, others were so careful as to take a due Notice of them !

7. BECAUSE he did not love to be disturbed with tedious & impertinent *Visitors*, and because his *Friends* (*Amici Temporis Fures*) might sometimes unseasonably interrupt him, he wrote over his *Study Door* in Capitals, BE SHORT. And yet, let him be ever so busy when a Friend came to see him, he threw all by, He was perfectly easy, with pleasure communicated the Observations he had lately met with, and was so very obliging that, altho' his Friends knew his hurry and great Business, they knew not how to leave Him.

8. He

8. HE would rarely see a torn Leaf of a *Bible* in the Street, but would take it up with some particular Mark of Respect ; not knowing but he might find some *special Admonition*. This he found a very *profitable Practice*.

9. WHEN he rode abroad, He would most commonly take some young Gentleman with him, with whom he us'd to *pray* in private at their Lodging in Inns and Gentlemen's Houses, and unto whom he would endeavour in all possible ways to recommend *Religion* with the sweet and easie, but strong Charms of it.

10. WHEN he went into any considerable Towns, he would for the most part beg *Play-Days* for the Boys ; and, as a Condition for their being excused from School, he would enjoyn some *Religious Task* upon them.

11. IF he heard that any Person had done him *wrong* in Word or Deed, he would seldom let him know that he had any Knowlege of it. The best Way he tho't was to *forgive* the wrong and bury it in *Silence*. For besides the Consideration due to the *internal Advantage* reaped by such Christianity, there is *this* to be considered ; Such is the *Malignity* in the most of Men, that they will *hate* you only because they know they have *wronged* you. They will, as far as they can, *justify* the wrong they have done you ; and because they imagine you owe them a like *wrong*, they will bear a confirmed *Spite* to you. But he found the best way was *Patience & Silence* ; the Consequence of which has been, those who *wronged* him became his best *Friends* afterwards.

12. I was going to relate some other *Rules of Practice*, of *Prudence*, and also to tell the Methods which he kept to, to *preserve Health*. But I remember he has described his Practice in those *Rules* and *Methods* which he has mentioned at the End of his *MANVDUCTIO AD MINITSERIUM*, to which I refer you.

13. I will conclude this Section and Chapter with an Account of two Books in which he was writing constantly.

THE first was his *Quotidiana* (as he call'd it) or *Common-Place Book*; in which he wrote along the remarkable Passages in any Author as he read him; but for fear he should be at a loss in finding any Passage, entred as he found it, he therefore number'd every Quotation, and at the End of his Book had an *Index of Names, Things, &c.* so that he could presently haye Recourse to the Sentences he wanted.

THE other Book was his *Diary*; in which he kept an Account of the most considerable Articles in which he had done his Duty, as well as those in which He had been deficient.

THERE was a German one SEBASTIAN HEINRIC, who, not many Years ago, published for the Course of one Year whatever he did, read or saw for that Year.

MR. MATHER's *Diary* was not such a *Medley*: No! There was none but *important Matters* entred into it. I will only take Notice of what I have collected in observing *one Day*, and *one Year* of it.

I find in one of his Diaries an Account of the Transactions of *one Day* as follows. ' This Day I performed the Duties of my general Calling, instructed the Scholars under my Charge, underwent the Diversion of *Meals and Company*, with whom I was a considerable while; I made a long Sermon and preached it; I spent more than a little Time at the *private Meeting*, where I preached, and read over KNOX's *Historical Relation of the Island of Ceylon*.

IN the Observation of one whole Year of his Diary I took Notice of it,--

THAT he had preached above *seventy two publick Sermons*, and many *private ones*; perhaps near half as many.

THAT not one Day passed without some Contrivance to do Good invented and registered ; besides, I suppose, many never entred his Memorials.

THAT no one Day had passed without being able to say at Night, that some of his Revenues, tho' small, had been dealt out to pious Uses.

THAT he had prepared and published about fourteen Books.

THAT he had kept sixty Fasts and twenty two Vigils.

A vast Variety of other Things I find recorded, which I shall omit : I bring this only as a Specimen of his Diary, how it was replenished and what Dains he took not to spend his Life in vain.

But notwithstanding He took such Care of spending his Time ; yet, I often in his Books find him complaining of his Deficiencies, &c. His first Years, He calls, *Time so misspent as to render it unworthy to be called a Life*; after he was grown in Years, he chose rather to say, such a Year of his Age than his Life ; On one of his Books I read, such a Year of a forfeited Life ; on another Year, of “*my sinning against my precious REDEEMER*” : On another, “*Alas of my Unfruitfulness*” ! On a fourth, “*A Year sweep'd away in Sin and Sloth*”. So that it might be said of Him, as was said of one that was very exact in his Walk, that his Life was perpetua Censura, a continual Censure of himself.

ALTHO' he thus complains of himself ; it would be happy for the greatest Part of the World, if they could give so good an Account of their Time and their Talents. *Blessed is such a wise and faithful Servant, who when his Lord cometh, is found so doing.*

I might under this Chapter have given you a large Account of his Fasts, &c. (which belong to his private Character and Conduct) but I had rather reserve them, until the 6th Chapter obliges me to produce them.

C H A P. II.

*His public Appearances and signal Services
in the Ministry, and in Concerns abstracted
from it.*

Sect. 1. *His Ministry, Preparation for it, Hindrances of it, Introduction into it, and Methods in it, &c.*

1. **H**ERE was one Thing, which, from his Cradle, seem'd to have a dark and sad Aspect upon his Usefulness, and that was an *uncommon Impediment in his Speech*. Several great Men were Stammerers before him, as a MOSES, a PAUL, a VIRGIL, and a BOYLE; and perhaps such great and good Companions in Adversity might render it less tedious and more tolerable.

2. **W**HILE he was full of Concern for Relief from this troublesome Infirmity, that good old Schoolmaster MR. CORLET gave him a Visit on purpose to advise Him; Sir, said he, I should be glad if you would oblige your self to a dilated Deliberation in speaking; for as in Singing there is no one who Stammers, so by prolonging your Pronunciation you will get an Habit of speaking without Hesitation.

3. **H**ERE I must inform my Reader, that because of his Stammering, he had almost, for some Time, laid aside the Tho'ts of being a Minister, and had with great Application studied *Physic*: But, upon prosecuting Mr. CORLET's Advice, and having procured with Divine Help an happy *Delivery*, he was perswaded by his Friends to desert the Calling of a *Physician*; He did so: And after having studied *Theology* rationally and without Prejudice, he prepared for *public Appearance*: And because of the Calling he had relinquished, he did in his first Sermon consider our blessed SAVIOUR as the glorious *Physician of Souls*:

Souls; chusing those words for his first Text in Luke IV.18. *He hath sent me to heal the broken-hearted.*

4. SERRARIUS thought, that none were called *Rabbins*, but such as were advanced in Years and had received Imposition of Hands and taught some Scholars. But altho' he was well read in this Subject, Mr. BASNAGE says, he was mistaken; for NACHMANIDES was stiled *Rabbi* at eighteen Years old, because he distinguished himself at this green Age, and began to teach.

Mr. MATHER deserved the Title of *Rabbi* at the same Age; for he then distinguished himself and began to teach: For on Aug. 22. 1680. He first preached for his Grand-father at Dorchester, the Sabbath after for his Father at Boston, and the Sabbath succeeding was in his other Grand-father's Desk at Boston.

5. THE NORTH CHURCH at Boston having Time after Time taken notice of his great *Gifts & Abilities*, on February 23d. 1680. gave an unanimous Invitation to him, to be an *Assistant* to his Father, and made him encouraging Offers for his Support.

6. AFTER this, they had further Experience of his Ministerial Qualifications, and on Jan. 8. 1682. unanimously chose him for their *Pastor*, and desired his Ordination as such over them. He for some Time declined any Compliance with their repeated Calls, partly because they were not in extreme *Want*, having his Father with them, who was hearty & strong; and partly from a modest Opinion, and low Apprehension of himself and his Talents. CHRYSOSTOM says, that when he read that Text, Heb. xiii. 17. *They watch for your Souls, as they that must give Account* --- the words caused an Earthquake within him, and produced an holy Trembling in his Soul. --- The same words, with continued Reflections on them, made him fear and quake exceedingly, about entring into sacred Orders.

7. NEVERTHELESS, at last, he was prevailed with to accept the sacred Burden ; (*Onus Angelicis Humoris formidandum !*) and he was ordained May 13th 1684 ; when Mr. ALLEN, Mr. WILLARD and his FATHER imposed Hands on him ; with the good Apostolical ELIOT, who gave him the Right Hand of Fellowship.—A truly primitive Ordination ! which he never once in his Life scrupled the Validity of ! After a curious Examination of most of the Fathers in the three first Centuries, he was verily periwaded that every one of them had been perverted and abused by designing Men to serve their own Ends, especially in the Instance of Ordination : And yet granting that not one of them had been debauched, and all of them were unanimous for *Episcopal* (or *Diocesan*) Ordination ; I say granting this ; yet he firmly believed that the scriptural Ordination (excepting the extraordinary Part) were such as his own ; and ever looked upon the Choice of the People as agreeable to the Rights of Mankind in general, of a Church in particular, consonant with the sacred Scriptures, and tho't no Ordination regular, unless Election of the People preceded it. I write not here my own Sentiments (I dare not pretend to write them,) but the Doctor's.

8. I shall here transcribe some Passages I find in his Diary, relating to the Care of Pride, a Sin, which all are subject unto, and more especially Ministers, and which ought with Care and all Diligence to be avoided.

THE apprehension of the cursed PRIDE (the Sin of young Ministers) working in my Heart, fill'd me with inexpressible Bitterness and Confusion before the LORD. In my early Youth, even when others of my Age are playing in the Streets, I preached unto very great Assemblies, and found strange Respects among the People of God. I fear'd (and Thanks be to God, that He ever struck me with such a Fear !) lest a Snare, and a Pit were by Satan prepared for such a Novice.

" I

“ I resolved therefore that I would set apart a Day,
“ to humble my self before GOD for the PRIDE of
“ my own Heart, and entreat that by His Grace I
“ may be delivered from that Sin and from all the
“ dreadful Wrath; to which I may be by that Sin
“ exposed. I did so; And on this Day I examined
“ my self by the Discoveries of Pride, which I found
“ given in some judicious Discourses on that Subject.
“ But I found especially two Respects, in which I fear'd
“ I was guilty before GOD.

“ First, My Applauding of my self in my Tho'ts,
“ when I have done any thing at all significant;
“ pray'd or preach'd with Enlargements; answered a
“ Question readily, presently, suitably. Prouid Tho'ts
“ I saw fly-blow'd my best Performances.

“ Next, My ambitious Affectation of Pre-eminence
“ far above what could belong to my Age or worth,
“ and above others that were far more deserving than
“ my self.

“ For my Humiliation I then wrote these Considerations:

“ 1. What is Pride but the very Image of Satan
“ on the Soul? The more any Man has of CHRIST
“ in him, the more humble will he be, more low and
“ vile in his own Eyes and more empty of himself.
“ When GOD renews His Image in us, He pulls
“ down our proud Tho'ts. 'Tis true, Pride is a
“ most natural Sin; but Grace would overcome that
“ in a most special Manner and Measure. And then
“ how little Grace have I? How unlike HIM, that
“ could say, I am lowly? Let me for this Cause, ab-
“ hor my self in Dust and Ashes!

“ 2. Do I not by Pride offend GOD? It is a
“ Breach of His holy Command and He often de-
“ clares His Abhorrence of it. His holy SPIRIT
“ is grieved by it: And how vehemently does the
“ Scripture caution against all Tendencies unto it?
“ Shall I bear to think of offending that GOD who
“ has

has been a *Father* to me, and whom I have chosen,
and vow'd to love and serve as my God and Fa-
ther? Or that *SPIRIT*, upon the sweet Influences
of which my Soul does live, *Sealed unto the Day*
of Redemption.

3. Is not *Pride* a most unreasonable *Folly* and
Madness in me? Have I any just Occasion for
glorying in my self? Do I any Thing singular?
Am not I in most Attainments exceeded by most of
my Calling and Standing? But, Oh, let this be
a Dagger to my Heart! Have I not a *cursed Na-*
ture in me? And hath not the *LORD* heretofore
left me unto some Follies, the sense of which should
make me walk softly all my *Days*? *LORD, I am*
viler than a Beast before Thee! Or, why should I
seek *Honor*. "Tis not seemly for such a *Fool*. Am
I fit for *Service*? Or am I not rather *unsavory Salt*
fit for Nothing but the *Dunghill*? What am I bet-
ter than *the least of all Saints*? If in any external
Grandeur I get above any of them, I am by them
the more obnoxious to Temptation and Sin and
Wrath. *Ly then in the Dust, O my Soul, before*
GOD.

4. How dangerous, how destructive an Evil is
this *Pride*? I provoke the *God* of Heaven, to
take away every one of those *Idols*, which in my
fond *Pride*, I dote upon; and if the *LORD* should
now deprive me of my Capacities & Opportunities,
where am I but in an horrible Pit of *Sorrows* and
Miseries? And let me remember, *Pride* will
sooner than any Thing drive away the good *SP*
RIT of *God* from the Heart of a poor Creature.
And if that should be my Fate, --- *LORD, Have*
Mercy on me! --- What a Monument shall I be of
thy direful *Vengeance*? O that the *LORD* would
set home these Tho'ts for my *Humiliation*!

But what shall I do for the Cure of this Di-
sease?

* IN the first and chief place, I would carry my distemper'd Heart unto the LORD JESUS, and put it into the Hands of that alsufficient Physician for HIM to cure it.

* Secondly, I would be daily watchful against my Pride, & continually keep an Eye upon my Heart, and check the least Beginnings and first Motions of this Corruption.

* Thirdly, I would study much the Nature, the Work and Aggravations of this Evil, and the Excellency of the Grace contrary unto it.

* In one of my Supplications this Day, I thus express'd my self :

" LORD, What shall I do for the Cure of this Disease my Pride ? Blessed be thy Name, Thou hast shewed me a Way, and bid me walk in it. Have I not heard Thee saying to my sinful, stung and swoln Soul, Look unto ME and be saved ! And therefore by thy Grace I will do it. I have done it and have found, and to this Day find, the Benefit of it. Why is it that I am not insensibly and incurably forever carried away Captive by the Lust with which I am now warring ? 'Tis because I had put my Heart into the Hands of the faithful JESUS, and He it is that hath not suffered me to go on unconcerned about the Distemper of my Soul, but hath awakened me to seek Relief at His Hands, as I do this Day.--- And now LORD, I come to HIM. He sees how I am labouring and heavy laden, but He has bid me come. Does He not call for my Heart ? But what kind of Heart ? It is not mention'd ; but I am sure it is my Heart that is called for. Hence tho' my Heart be a proud Heart, yet as long as 'tis mine, I am to bring it. And, O LORD, I bring it because it is proud. But wherefore doth He call for it ? Is it not that He may set up His Kingdom in it, fill it with His Graces, and manifest the power of His rich Goodness in it forever ? Then let Him take my Heart and make it humble ! It is easy with Him

" to

The Life of

" to do it. Tho' I cannot overcome this *Pride*, He
it can : Oh, Let Him do 't, I wait upon Him for
" it ; I believe and am satisfied that He will do it ;
" I have not sought *T H T Face* in vain."

THESE Passages were wrote presently after Mr. MATHER was settled in the Ministry, and therefore I bring them in here. The Section is indeed long ; but, as I bless God, it has been very profitable to Me, I hope it will be acceptable to the pious Readers, especially of the sacred Order.

9. I forgot to inform my Reader, That Mr. MATHER before He was Setled, kept many Days of Fasting and Prayer in order to it. And in one of those Days, having declared unto God, That not expecting any temporal Advantage, but rather Sorrow and Sickness, Obloquy and many Persecutions, he would out of Love to Him, undertake the Work before Him, feed a precious and numerous Flock of His : He then promised these Things to his LORD ;

THAT He would endeavour to be a faithful Pastor unto those over whom he should be placed.

THAT He would endeavour to be humble under whatever Enlargements should be vouchsafed unto him.

THAT if God should give him to build up His Church with an unspotted Reputation, he would endeavor to be contented with whatever State should be ordered for him in the World, tho' never so Poor and many other ways afflicted.

10. HE was constant and unwearied in his public Ministry, when he was entred into it.--- Sometimes he has preached a Sermon for eleven Days successively. I need not at large write the Subjects of his Discourses, his Method of Studying & Preaching, since he has given so true a Description of them in his *Manuscript ad Ministerium*. Page 90, to 98 & 102, to 105.

Dr. COTTON MATHER;

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11. But however I will give my Reader his *Rules of Preaching*, since they are short, since they were tho't upon when he was Young, others may be the better for them, and since this Book may come into their Hands who have not seen the Doctor's *Manuscript*.

First, WHEN he was at a loss for a Text, he would make a Prayer to the Holy SPIRIT of CHRIST for His Direction and Assistance; as well to find a Text for him, as to handle it.

Secondly, BEFORE he would undertake to go over any larger Portion or Doctrine of the Bible, which might require many Sermons, he would with more Solemn Supplications address Heaven for necessary Succours.

Thirdly, He would weigh well the *Original Tongues*, as well as the usual and needful *Commentaries*, for a Scripture before he would preach upon it.

Fourthly, In pitching on Subjects to be discoursed in his public Ministry, especially more occasional ones, (for which he would reserve himself a Liberty in what Course soever he was) He would ever have some Design of suiting and serving the Edification of the Hearers; — ever — *preach upon Design*.

Fifthly, He would not stand long upon one Text ordinarily, but study an acceptable Variety: Nor would he use one way of treating every Text, but be various in his Methods.

Sixthly, He would be Scriptural in all his Exercises; and ordinarily dismiss no Head, without some place of Scripture well adjusted to it.

Seventhly, He would always endeavour to fill his Hour well (and he did so) and crowd every Sermon as full of Matter as possible without Obscurity.

Eighthly, In uttering his Sermons he was not for beginning too fast or too loud.

Ninthly, He did not make his Sentences or Periods too extended for the Writers to take them readily; or for the Hearers readily and easily to have the sense of them.

D

Tenthly,

Tenthly, BEFOR^E he preach'd any Sermon he was desirous in a devout Meditation to work every Head of it upon his Heart, until he turned it into a proper Supplication.

Eleventhly, He would have and use Notes in Preaching; but yet would not so read his Notes, as in the least to take off the Vivacity of his Eye, his Voice, his whole Action.

Twelfthly, He would have much of CHRIST in his Ministry; (CHRIST who is All!) As knowing that the Holy SPIRIT loves to glorify CHRIST; and if he did so too, he should have much of the HOLY SPIRIT with him in his Ministry.

Thirteenthly, AND he was resolved to have great Care in his Ministry, lest at all he should confound the Methods of GRACE; upon a due Rating and Owning of which the Success of the Ministry does exceedingly depend.

Fourteenthly, He ordinarily would conclude his Sermons with some agreeable Text of Scripture, left with Life and Pungency to the Consideration of the Hearers; He tho't the Practice edifying.

12. IN this Section I shall produce several *Designs of Christianity*, which he formed after his Investiture in the Sacred Calling.

First, THE Apostle's Advice to a Young Minister, *Exercise thy self to Godliness*; he would think much upon it, read over some Discourses on the Subject, and as he went along, employ his particular Ejaculations upon every Article.

Secondly, HAVING met with on Observation, That the want of Mortification in a Minister, procures a sad Unsuccessfulness to his Ministry; and that he might not be a deplorable Instance of it, he resolved immediately to read over Dr. OWEN's Treatise of Mortification, (with others on the same Subject) and endeavour to follow and apply the Directions in it.

Thirdly, HE took a Catalogue of all the Communicants belonging to his Church; and in his Secret Prayers he resolved that he would go over the Catalogue

jogue by Parcels at a Time upon his Knees and Pray for the most suitable Blessings, he could think of, to be bestowed upon each Person by Name distinctly mentioned.

Fourthly, In perusing his Sermons before he Preached them, he resolved to make even that an Exercise of Devotion by endeavouring to fetch an agreeable *Ejaculation* out of every *Head* and every *Text* produced in them.

Fifthly, He had one Design which I will express in his own Words;

' It will cost me verv bitter Toyls and Pains; yet perhaps I may be serviceable in it: If I procure to my self an exact Account of those *evil Humours*, of which the place were I live at any time is under the observable Dominion; and whereas those Devils may be cast out by *Fasting* and *Prayer* set apart a Day still of secret *Prayer* with *Fasting* for each of them; to deprecate my own Guiltiness in them, and supplicate for such Effusions of the SPIRIT from on high, as may redrels, remove and banish such Distempers from the place.

13. But he did not think these Things sufficient. He tho't it his Duty to visit the Families belonging to his Church; taking one, and sometimes two Afternoons in a Week for that Purpose.

He sent before-hand to the Families, that he intended at such a time to visit them: And when he came, with as pungent and handsome Addresses, as possible, he wou'd treat every Person particularly about their Eternal Interests.

First, He discoursed with the *Elder* People upon such Points as he tho't most proper for them.

And especially charged them to maintain *Family Prayer*, obtain'd their Promises for it if they had neglected it, and *prayed with them* that he might show them *how to pray*, as well as to obtain their purposes for it.

He likewise pressed upon them the Care of instructing their *Children* and *Servants* in the Holy Religion we profess, and bringing them up for CHRIST.

If any that he should have spoke with, were absent, he frequently left a Solemn Text or two of the Sacred Scripture, which he tho't most agreeable for them; desiring some present would remember him to them, and from him recommend unto them that Oracle of GOD.

AND by the way at his Farewel to his Christian Friends and as a Conclusion of his Visit, he would contrive to commend unto them, some suitable Text of Scripture of which they might think when he was gone from them.

BUT I return; He having done with the Parents, then called for the Children and Servants; and putting to them such Questions of the Catechism as he tho't fit, he would from the Answers make as lively Applications to them, as could be, for engaging them to the Fear of GOD.

He frequently got Promises from them relating to Secret Prayer, Reading the Scriptures & Obedience to their Parents and Masters.

He would often set before them the Proposals of the New Covenant, after he had first laboured for their Conviction and Awakening: So they have full of Tears expressly declared their Consenting to, and Accepting of, the Proposals of the Covenant of Grace, which he distinctly set before them:

SOME of the lesser Folks! he would order to bring their Bibles to him, and read unto him from thence three or four Verles, to which he turned them: He would charm them to think on such Things, as he thence observed for their Admonition, and never forget those faithful sayings of GOD.

He would sometimes leave some awful Questions with them, which, he told them, they should not Answer to him, but to themselves; As, What have I been doing ever since I came into the World about the great Errand upon which G O D sent me into the World? And If G O D should now call me out of the World, what would become of me throughout Eternall Ages? And Have I ever yet by Faith carried a perishing Soul unto the L O R D J E S U S for his Righteousness and Salvation.

MANY

MANY other such Methods he took for the *Wining of Souls* in this Discharge of his Ministry: And he enjoy'd a most wonderful Presence of God with him in this undertaking; and seldom left a Family without Tears dropt by several in it.

He could seldom dispatch more than four or five Families in an Afternoon, and look'd on this Work as laborious as any in all his Ministry. He sat a great Value upon his *Pastoral Visits*; he not only did, but got Good in his Conversation with all sorts of Persons, and tho' he never walk'd more *in the SPIRIT* than thus walking to his Flock to serve and seek their best Interest. I need not say any more about his *Visits*; his *Memorial for Pastoral Visits* is published, which will give you some Account of his Conduct in them.

14. His Love to his Church and Congregation was very strong. To Exercise this Love he was very desirous: and therefore he resolved to take the Bills, that are put up in our Congregation, for Prayer or Praise, and present the particular Cases there exhibited before the LORD in his Study, where he did more particularly implore the Grace of GOD for each of them than he did or could in the Publick.

AND in pursuance of this Intention, (that is the Exercise of Love) he would ask himself before his Evening Prayers, Who hath in the foregoing Day shewn me any Kindness? And he would then particularly supplicate the God of Heaven that he would bestow Spiritual and Eternal Favours on each of them, that had particularly obliged him.

15. He would never let any of his Flock (or indeed any other) fairly come in his way, but he would let fall some Word or other, that he design'd and hop'd might prove serviceable some way to them.

16. He was continually scattering Books of Piety into their Hands; and often did it with this Advice, *Remember I am speaking to you all the while you have*

have this Book before you : And so there was not a Day in the Year in which he was not preaching to many of them. It is scarce imaginable how many good Books he disposed of : He has given away above a Thousand in a Year.

17. It was a Rule with him (and he beg'd of God to give him this Goodness, Patience & Condescension) rather to suffer and bury in silence any manner of Injuries & Abuses from *Absurd People*, than to manage any Contention with any of them on any Occasion. Let the *Matter* and *Issue* of the Controversy be what it will, he tho't he should gain more in regard of his greatest Interest by remitting his Right, than vigorously pursuing it.

Ann in the Services of Christianity, If he made any Difference between those that *abused* him, and those that *valued* him ; it was in being more ready to serve the former than the latter.

And it was admirable to see how this Conduct would conquer the *Follies & Humors of unreasonable People*.

18. He was ever desirous of entertaining an high Opinion of the *personal Worth*, Wisdom, Goodness and Accomplishments of many in the Flock, and the unspeakable Worth of the *Souls* of all of them, and by this Opinion to be quickned in his Studies for his Sermons, that they might be as *able*, and yet as *useful Composures* as he could render them : And indeed they never had cause to complain of his Discourses as jejune and unstudied.

19. He endeavoured with explicit Considerations that all the *temporal Benefits* he enjoy'd by the Salary which his People allow'd him, might be answered and vastly exceeded in the *Spiritual Benefits* of which his Ministry might make them the Partakers. Their Salary fed him : he would therefore prepare rich and heavenly and *Angels Food* for their Minds. It cloathed him ;

him ; he would therefore do his best in showing them how to put on CHRIST, how to defend and adorn themselves with the Garments of Salvation. It warmed him ; and therefore he would endeavour to speak things unto them, that should make their Hearts burn within them and keep alive the Flame of Piety among them.

20. I mentioned a little while ago his concern for his Church, in his Prayers --- I must add this one Instance of his Love to them; That he would ever now and then set apart an whole Day, to supplicate the Favor of Heaven for them with strict Fasting. And on each such Fast, altho' near Four Hundred belonged unto his Church, he would pray for each of them by Name and beseech the most suitable Blessings for them.

21. A Lord Chancellor of England, who was also Arch-Bishop of York said in his latter days, ‘ That in his Time he had passed thro’ more Posts of Office and Honour than most Men in the World; but if he were sure that any one Soul had been by his Means converted unto God and CHRIST & Holiness, it would give him unspeakable more Satisfaction than all the Dignities that had been confer’d upon him.’ How happy then was Dr. MATHER, and how astonishing his Satisfaction! For, as he had not been a Year a Minister before he had thirty Seals of his Ministry, h. e. thirty who declared unto the Church He was the Cause under God of their Awakening and Conversion; Many, Many, (God knows how many) have been by his Addresses to them either by Tongue or Pen since bro’t home to God. --- Many excellent Persons on their Death-Beds have often spoken unto him of what God had by his Ministry done to them: He has often seen them with Rapture triumphing over the Sting and Fear of Death, owning him as the Instrumental Saviour of their Souls from Death, confessing their Love to him & assuring him of the Wondrous Glory waiting for him as well as them.

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The Life of

22. I know not how to leave this Section without inserting the Words I met with in the private Papers of his pious Mother, which she wrote on 4 d. 2 m. 1714. (on which Day she died.)

' I went thro' many Deaths in bearing Children,
but those Deaths have proved the Spiritual Life
of many a Soul. God particularly so blessed my
Elder Son, that I have often blessed the LORD,
that made me the Mother of such an eminent Ser-
vant of GOD.

SECT. 2. His being concerned in Affairs abstracted
from the Ministry; in Instruction of Scholars, in
public Affairs of Government, &c. with Accounts
of his extensive serviceableness.

1. IT may as well be bro't in, in this Place as any,
That from Seventeen Years old he had for more
than Seven Years together the Charge of Scholars,
and some under his Tuition older than himself. These
his Pupils he carried thro' the Parts of Academic
Learning; and by instructing them confirmed himself
in many Points of Literature. The Methods how he
taught them the Hebrew Tongue; How he heard
their daily Recitation from the Originals of both
Testaments; how he composed Catechisms of the
several Arts for them; how he directed their Decla-
mations and Disputes --- might be related for some-
what of Curiosity in them. But I will hint one thing
which may be grateful to those who have the Employ-
ment of Tutors. 'Tis this; He had many Contriva-
nces that he might save the Souls of the Young Men
who were committed to his Charge. He therefore,
besides his Cares to check all Ebullitions of Sin in any
of their Conversations, did successively use to send for
them, one by one, into his Study, and there in the most
moving, soft, obliging, & yet most solemn & lively
manner discourse with them about their own everlast-
ing

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ing Interests; and he would then bestow some good Books on them to further the Work of God and of Grace upon their Spirits: And moreover, he made it his Custom, that in every Recitation he would, from something or other occuring in it, make an Occasion to let fall some Sentence, which might have a tendency to promote the Fear of GOD in their Souls, which Practice did sometimes cause him to exert his Wit and Readiness; but it left a good Effect upon the Youths.

AND at length GOD gave him to see the Harvest of these his Labors; for several of these Young Men have proved able and holy Preachers, and among the most hopeful of the rising Generation. MR. MATHER would often say, *He* would give all he was worth in the World for those Measures of Grace and fense which he saw in some that were once his Pupils.

2. I am here to mention his being concern'd in State Affairs (a difficult Section!) and I must assure my Reader that I am more at a los what to do about it than any one in the whole Book; for should I omit the Section I must be a faulty Historian, to leave out what is so considerable; and if I should insert it at length, write the ill Managements of others and the Warmth with which the Doctor ever appeared for Truth and Honour as well as for his People & Country; I say, should I record these Things in all their Circumstances, it might provoke the Anger of a few Gentlemen and others. Now because it is my desire that this History may be very unexceptionable, I shall treat of one or two Things only, and write of the Rest in such a General Way as to give no one any Offence.

I find my self obliged to mention one or two Affairs, particularly in which MR. MATHER was consider'd and distinguisht himself.

My Country is very sensible that in the Year 1688: when one of the most wicked of Kings was on the British

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British Throne,) ANDROS and his Crew were very violent, illegal and arbitrary in their Proceedings : I need not give any Narrative of their Managements here, because there has been an Account of them already given to the World.

WHILE these Roaring Lions and Ranging Bears were in the midst of their Ravages ; It was in the Month of April when we had News by the Edges concerning a Descent made upon England by the Prince of Orange for the Rescue of the Nations from Slavery and Popery ; -- Then a Strange Disposition entered in the Body of our People to assert our Liberties against the Arbitrary Rulers that were fleecing them : But it was much feared by the more sensible Gentlemen at Boston, that an unruly Company of Soldiers, who had newly deserted the Service in which they had bin employed for the Eastern War, by the gathering of their Friends to them to protect them from the Governor, who, they tho't, intended nothing but Ruine to them, would make a great Stir & produce a bloody Revolution.

AND therefore the principal Gentlemen in Boston met with Mr. MATHER to consult what was best to be done ; and they all agreed, if possible, that they would extinguish all Essays in our People to an Insurrection ; but that if the Country People to the Northward by any violent Motions push'd on the Matter so far as to make a Revolution unavoidable, Then to prevent the Shedding of Blood by an ungoverned Multitude, some of the Gentlemen present would appear in the Head of what Action should be done ; and a Declaration was prepared accordingly.

ON April 18. the People were so driving & furious, that unheaded they began to seize our public Oppressors : upon which the Gentlemen aforesaid found it necessary to appear, that by their Authority among the People the unhappy Tumults might be a little regulated. And thro' the Goodness of God, altho'

the whole Country were now in a most prodigious Ferment and Thousands of exasperated People in Arms were come into Boston, yet there was no manner of Outrage committed ; only the public Robbers that had lorded it over Us were confined. 'Twas then Mr. MATHER appeared — He was the Instrument of preventing the Excesses into which the Wrath of Man is too ready to run ; He came and like a Nestor or Ulysses reasoned down the Passions of the Populace : had he lisped a Syllable for it, perhaps the People would by a sudden Council of War have try'd, judg'd and hang'd those ill Men, who would have treated him otherwise. Nevertheless he set himself both publicly & privately to hinder the Peoples proceeding any further than to revere the Criminals for the Justice of the English Parliament.

Now the Persecution which was intended for Mr. MATHER was diverted ; for on that very Day that he was to be committed to half a Years Imprisonment, those that would have wrong'd him were justly taken into Custody : And yet so generous was he as not only to expose his Name but even his Life unto the Rage of the Multitude for the saving of some that would have hurt him : Tho' he had no Thanks for his Ingenuity.

THE Spirit which acted him in these Matters is expressed in a Sermon he preach'd to the Convention of the Colony from 2 Chron. XV. 2. It was printed under the Title of, *The Way to Prosperity.*

A few Days before this, the Inhabitants of Boston assembling together to chuse Representatives for that Convention & vote Instructions for them, it was apprehended, that the different Persuasions of the People about the next Steps to be taken for our Settlement would have produced a Fury near to Bloodshed ; and therefore Mr. MATHER was desired to be at their Meeting. The Meeting began with dangerous and horrible Paroxysms, which when he saw, he upon it made an affectionate and moving Speech to them, at which many fell into Tears.

Tears and the whole Body of the People present immediately united in the *Methods of Peace*. Mr. MATHER proposed unto them.

UPON Discoursing with him of these Affairs he has told me, that he always pressed *Peace* and *Love* and *Submission* unto a legal Government, tho' he suffered from some tumultuous People, by doing so; and upon the whole, has asserted unto me his *Innocency* and Freedom from all known *Iniquity* in that Time, but declared his Resolution, from the View he had of the fickle Humors of the Populace that he would chuse to be concern'd with them as little as possible for the future. And so I dismiss this Head of the Revolution.

3. My Country is also acquainted with the Confusions which they suffered by the *Witchcrafts* in it. I shall here say a little of that Time of Temptation; and write Mr. MATHER's Sentiments & Actions.

THE Summer of the Year 1692. was a very doleful Time unto the whole Country. — The Devils after a most præternatural Manner by the dreadful Judgments of Heaven took a *Bodily Possession* of many People in our *Salem*, and Places adjacent; where the Houses of the poor People began to be filled with the Cries of Persons tormented by *Evil Spirits*. There seem'd to be an execrable *Witchcraft* in the Foundation of this Wondrous Affliction; many Persons of diverse Characters being accused, apprehended, prosecuted upon the *Visions* of the Afflicted.

Mr. MATHER, for his Part, was always afraid of proceeding to convict and condemn any Person as a *Confederate* with afflicting *Demons* upon so feeble an Evidence as a *Spectral Representation*. Accordingly he ever testified against it both *publickly* & *privately*, and particularly, in his *Letter* to the *Judges*, he besought them that they would by no means admit it; and when a considerable *Assembly* of *Ministers* gave

in their *Advice* about that Matter, he not only concur'd with the Advice but H^{drew} it up.

NEVERTHELESS, on the other side, he saw in most of the *Judges* a charming Instance of *Prudence* and *Patience*; and as he knew their exemplary *Piety*, so he observed the *Agony* of Soul with which they sought the Direction of Heaven, above most other of our People who were enchanted into a raging, railing and unreasonable Disposition. For this Cause, tho' Mr. MATHER could not allow the *Principles* some of the Judges had espoused, he could not however but speak honourably of their *Persons* on all Occasions; and his *Compassion* upon the sight of their *Difficulties*, which *Compassion* was raised by his Journeys to *Salem* the chief Seat of these Diabolical Vexations, caused him still to go to the Place. And merely for this Reason, some mad People in the Country (from whom one or two credulous Foreigners have dared to published the abusive Story) under a *Fascination* of their *Spirits* equal to what our *Energumens* had upon their *Bodies*, reviled Mr. MATHER, as if he had bin the Doer of the hard Things that were done in the Prosecution of the *Witchcraft*.

IN this *evil Time* Mr. MATHER offered at the Beginning that if the *possessed People* might be scattered far alunder, he would singly provide for *Six* of them; and he with some others would see whether without more bitter Methods, *Prayer* with *Fasting* would not put an end unto these heavy *Trials*; But his Offer was not accepted.

HOWEVER for a great Part of the Summer he did almost every *Week* spend a Day by Himself in the Exercises of a secret *Fast* before the *LORD*. On these Days He cried unto *God* not only for his own Preservation from the Malice and Power of the *Evil Angels*, but also for a good *Issue* of the Calamities in which he had permitted the *Evil Angels* to ensnare the miserable Country. He also besought the *LORD* that

that he would enable him, prosper, direct and accept him in publishing such Testimonies for Him as were proper, and would be serviceable unto His Interests on that Occasion.

And that a right Use might be made of the prodigious Things which had been happening among us, he now composed & published his Book entituled, *The Wonders of the invisible World*; which was reprinted several Times in London: In the Preface he speaks of, "the heart-breaking Exercises." He went thro' in writing it.— There was a certain Disbeliever of Witchcraft who wrote against this Book; but as the *Man* is dead, his Book died long before him.

But having spoken eno' of the more publick Witchcraft; I think I will have in here an Account of a Witchcraft happening in one private Family at Boston two or three Years before the general one.

"Twas, I think, in the Year 1689. in the Winter, that several Children belonging to a pious Family at the South End of Boston were horribly bewitch'd and possess'd.

MR. MATHER shott it would be for the Glory of God, if he not only pray'd with as well as for the tortured Children; but also took an Account of the extraordinary Symptoms which attended them, with sufficient Attestations to confound the Sadducism and Atheism of a debauched Age.

He therefore did these Things; and that He might more effectually do them, took one of the Sufferers to his own House. With a thousand strange Passages he found himself entertain'd; the chief of which he afterwards compiled into a just History which is published under the Title of, *Memorable Providences relating to Witchcrafts and Possessions*. The Things referring to Himself in these Papers, he reports as of a third Person; and with the Story He also printed some

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Some Sermons preach'd on that Occasion.--- Mr. BAXTER often mentions this Book in his Book of *the World of Spirits*; and once in a Lecture at Pinners-Hall quoted it, with an Invitation unto People to purchase it; unto which end Mr. BAXTER procured the Reprinting of it at London with a kind Preface of his own to it.--- This Book also has been flouted at and written against as well as the former; to mention the Author's Names would be to show them too much respect; their Writings never had Credit eno' among any Men of Sense to deserve an Answer.

But I have now done with my Account of the Witchcraft, and Mr. MATHER's Serviceableness in the Time of it.

I shall not come lower down, and shew what a share the Doctor had in the Management of Civil Affairs, for fear of writing amiss. But *Si Charre silent quod bene feceris --- Mercedem tuleris.*

4. But however I may observe that, all along, wherever he saw our Governors and Commanders taking any steps that he tho't might be hurtful, he would freely either by Word of Mouth or Writing tell them his Sentiments; and whenever he was apprehensive of any Step that might be for our Benefit, he would speak his Tho'ts to our Rulers, and give them his best Advice.

5. AND not only to our Rulers here; but unto those beyond Sea, who were concerned for our Welfare, he manifested the same Freedom. There are several Persons of Quality; I suppose, now living that are conscious of the Doctor's Fidelity to his Country in writing on their behalf, when any Danger threatened them, and when any Profit might accrue from his Writing.--- But here too I am obliged to restrain from showing the Instances.

6. THEN

6. THERE will be no hurt in relating the several Societies he was related unto.

He promoted and set on foot Societies for the Suppression of Disorders and for doing Good ; and he belonged to them.

IN the Year 1719. He projected a Society of Peacemakers, (like what we read of in Courland) whose Business it was to compose and prevent Differences, and divert Law-suits that might arise.

He was one of the Commissioners for the Indian Affairs, whom he very much excited and spirited to the Doing of what has bin done here. He has sometimes got them to keep a Time of Prayer for that poor People ; he preach'd a Sermon unto them, which is printed, and called *India Christiana* ; and at the end of it there is an account of the Propagation of Religion as well in the Eastern as the Western-Indies. He belong'd to some other Societies in this Country which it is needless to write of.

7. He print'd a *Proposal for an Evangelical Treasury* ; the Design of which was to advance a Fund for bearing the Expence of building Churches in desolate Places, of distributing Books of Piety, of relieving poor Ministers &c. The Doctor's Church and some others came into it, and 'tis to be hop'd that so good a Practice will prevail more & more.

8. He it was that bro't up the happy Method of *Iuoculation of the Small Pox* among us ; For 'twas he that first drew up an Account of this Method from *TIMONIUS* and *PILARINUS* out of the Transactions of the Royal Society, and fecommended it to the Physicians of the Town.

9. But he did not think it sufficient to be useful and active at home : he was for appearing publickly, and to the European World.

WHEN

WHEN the *Arian Controversy* was warm, he could not refrain writing his *American Sentiments* upon it.

WHEN he saw the *Protestant Interest* run low, he must publish his *Just Sentiments of the Protestant Religion*; and observing the cursed *Persecution* of the Protestants, he could not but print his *Spiritus Vincitorum*, calling all, that might serve GOD with Freedom to pray for the oppressed People of GOD.

10. THAT his *Usefulness* might reach beyond his Country, he learned the *French & Spanish Tongues*, and in his *Forty fifth Year* conquered *Iroquois Indian*; in each of which he has published Treatises for their Instruction.

11. I have told you before something of his *Charity*. I may here take notice that he did not look upon a *Seventh part* of his Interest as eno' to be laid out in *pious uses*. --- I need not tell my Reader how he procured the Benefactions of others; nor, since an Account of it is printed, need I acquaint you, how that he procured several Benefactions for the pious Foundations at *Hall* in the *Lower Saxony*, for which he has been publickly thanked.

12. THE Ambition and Character of my Father's Life was *Serviceableness*. I shall conclude this Section and Chapter by telling you, that this Question *What Good shall I do?* was the Subject of his daily Tho'ts, even from his early Youth; and besides his Custom to set apart now and then a time to *devise Good*, he seldom came into any Company without *explicit Consideration* upon it, as I think I hinted before. It would indeed have been but a loss of time in him, and otherwise useless to *record* Thousands of designs *to do Good* which he contrived in his Mind. But however he had a *Method* (and I will give you the Recollection of it) which he observed in carrying on this, manner of *Life and Purposing*, and which it will not be amiss for the World *to know fully*: And however

there may be some *private Circumstances* in what I write, yet, because the greatest *Parts* have some Reference to the public, I tho't it would be most proper to insert his Method here, and to sum up this Chapter with it.

He found that he could *every Morning* redeem the Time, while he was dressing himself, by taking his grand Question into Consideration; *What Good may I do*; Accordingly the Week was divided by him into as many *Subjects of Consideration* as there be *Days* in the Week; and the Result of his Tho'ts on each of them, he noted down as soon as he came into his Study in his Book of *Hints for things to be spoke or done*; but with such very *brief Hints* that they only served to preserve in his own Mind the Remembrance of his *Purposes*, untill he should have Opportunity to prosecute them.

I shall now recite in order his *Morning Questions*: but you may not imagine that I shall or can transcribe the Multitudes of *Answers* to each Question upon which he tho't. However to illustrate the *Manner and Process* of his Operation upon it, I may insert a few *brief Hints* of his; from which we may form an *Idea* how to proceed upon such a Question, when *We* shall have it lying before us.

His Question for the SABBATH Morning constantly was,

WHAT shall I do as a Pastor of a Church for the Good of the Flock under my Charge?

HERE he rank'd the People of the Flock into several *Classes*, distinctly considering, what they were, and what was to be done for them. He considered what *Subjects* were most seasonable and agreeable to be handled in his *Sermons*; what would most suit, and best serve each of the *Classes*. He considered how he might make his *Prayers* as well as his *Sermons* leave

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leave good and strong Impressions on the Auditory. He entreated the Neighbours, associated for Exercises of Religion to send their Advice; what Things they might want or wish to hear treated on, and he accommodated them. He considered how to make his publick Ministry more lively, useful and acceptable. He considered, who were to be privately address'd with his Visits, and on what Intentions. He considered how he might visit the Schools unto the best Advantage, particularly some *Charity Schools*, which he procured to be erected. He considered how he might carry on Evangelical Designs in concert with the Physicians in the Neighbourhood; whom he particularly desired, that they would let him know the Necessities of the Sick, if he were ignorant of them; and unto whom he communicated rich *Notions* and *Medicines* which in his Reading he had observed. Many more such Things he tho't upon.

ALRHO' I spoke something before of it; yet I will here again take particular Notice of one Thing among his Purposes and Practices, because it belongs to this Head of Considerations.

He obliged himself unto this Method in Studying a Sermon; on every Paragraph he made a Praise, and endeavoured with Acknowledgments and Ejaculations to Heaven, and with Self-Examinations to feel some holy Impressions of the Truths in that Paragraph on his own Soul before he went any further. By means of this, the Seven Hours which he usually took to Pen a Sermon, prov'd so many Hours of Devotion with Him. The Day in which he made a Sermon, left just such a Flavor on his Mind, as a Day of Prayer us'd to do. When he came to Preach a Sermon so studied, he could do it with more Liberty and Assurance; and he tho't the Truths thus prepared would come with a more sensible Warmth and Life upon the Auditory.

BUT I proceed;

The Life of

HIS Question for MONDAY Morning was, *What shall I do in my Family, and for the Good of it?*

HERE he considered himself as an *Husband*, as a *Father* and as a *Master*. He would desire his *Consort* to think, what *Proposals* there were that She would make to him in her Service. He projected how his *Prayers* with her in his Study might be very much for her Service. He chose *Books* to be read by her that might be so. He contrived how to mention some *instructive thing* at going to Sleep, and Rising from it.

He considered what *Points of Education* were still wanting in any of his *Children*, and pursued them in the most proper Ways. I told you before, he caused them to *read* and *write* such things as he found out for their best Advantage, and most suitable Entertainment. He took each of them alone successively on the *Saturday Evenings*, and, having obtained a knowledge of their interior State, and the declared Resolutions of their Souls for early Piety, he prayed with them. He caused some of them to compose *Prayers* and bring them to him in writing, that he might see their Temper and Progress in Religion. He obliged them to retire and ponder upon that Question, *What should I wish to have done, if I were now a dying?* And he would oblige them to report unto him their own Answer to the Question; of which he took Advantage to inculcate the *Lessons of Godliness* on them.

He considered how to drop useful Admonitions on his *Servants*, as they were waiting on him; if the Action afforded any Time for it. He provided for their Instruction in every thing that he supposed might be for their Good. He put such *Treatises* into their Hands, as might be most profitable unto them in the Perusal. And as a sort of *Crumbs* falling from the Table of his *Servants*, he hired a Woman to keep a *School*, in which the Sable Sons of *Ethiopia* might every Evening learn to *read* and be taught their *Catechism*; and he himself bore the whole Expence of this

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this *Charity School*, every Week paying the Mistress her Wages.

Two were his Questions for TUESDAY Morning.

First, *WHAT shall I do for my Relatives abroad?* He took a Catalogue, which began with his Parents, and extended as far as the Children of his Cousin Germans. With the help of this Catalogue, he propounded that he would at proper times pray for each of them distinctly by Name. And that every Week he would single out one of them to consider, *What Good may I do for them? Or in what Instance may they be the better for me?* And, that he might address every one of them successively with faithful Admonitions, concerning their interior and eternal Interests, either by speaking to them personally, or by Writing to them, or by putting Books of Piety into their Hands; he propounded in this way to glorify our blessed SAVIOUR, and endeavour a Conformity to him, who even on his Cross took peculiar Care of one that was nearly related unto him. But he did not confine these Essays of Good unto his *Relatives* within the Limits of his Catalogue: No! He made them reach as far as ever he could find out Opportunities. I need not any further explain this Article; only in one Instance.

WHEN his Father was become aged and in a continual and desirous Expectation of his call out of this World, tho' he was in a good State of Health, Strength and Vigor; he resolved that every Interview he had with him (which was almost every Day) should have in it something or other referring to the *Heavenly World*, and assist their mutual Preparation for it; not knowing but it might be the last Time of their Conferring together in this.

But then Secondly; When such an Occasion for it has occur'd, he intermitte the former Question, and was as much concerned for his *Enemies* (whom God

made Instruments of Good unto him.) & for his ~~Re~~
atives. He therefore enquired, *What Good shall I
do for my Personal Enemies; and how shall I over-
come Evil with Good?*

His publick Circumstances, his *Faithfulness* in the Discharge of his Duty, the Power of *Satan* over the Minds of many People & the *Envoy* of some ill Spirits at his Improvement and Acceptance procured him a Number of *personal Enemies*, or at least of such as treated him *injuriously* and *abusively*. Each of those Persons, as far as he could come to the Knowledge of them, he would set himself distinctly to consider, *What good Offices he might do for them?* Besure, accordingly, he pray'd for each of them by Name, and he would say, as I remember I have read in Mr. BUR-
RITT's Life, *some Persons had never had a share in
my Prayers but for the Injuries they have done me.* And if he could perceive or invent any other Opportunity to do them *Good*, he wou'd do it; tho' many Times he has done it so, that they knew not whence it came. He was very fond of being able to say, *That he knew not of any Person in the World, that
had done him an ill Office, but he had done him a
good one for it;* and he left off the Alternation of this Question, till there might recur Opportunities for his Tho'ts upon it.

His Question for WEDNESDAY Morning was, *What shall I do for the Churches of the LORD, and the more general Interest of Religion in the World?*

Here he considered, what *Proposals* to make unto other *Ministers* of his Acquaintance. He considered what *Books* he might compose & publish to advance the Kingdom of his *Saviour*. He considered, how to diffuse and disperse the *Engines* of Christian Knowledge and Virtue unto distant Places. He had his many *Correspondencies*, (of which more by and by.)

but he would make them all subservient to his great Design. His endeavors to serve the general Interest of Religion, have reached unto each of the three Kingdoms. They have extended unto several other Nations of Europe. They have visited all the English Plantations in America; and particularly every Town of the New-English Colonies, to which he was under special Obligations. Negroes & Indians, Nations of them as well as others, have been reached by them: Nor has the Jewish Nation been unconsidered, nor the Greek Churches. Thus extensively generous was he, that I cannot help using Sir JOHN DENHAM's fine Character of his *Thames* *, and applying it unto the Doctor;

Thus Godlike his unwearied Bounty flows;
First loves so do, then loves the Good He does.
Nor are these Blessings to his Banks confin'd;
But free and common as the Sea and Wind.

But I come to THURSDAY Morning: His Question for that was, *What Good may I do in the several Societies to which I am related?*

He was related to above twenty Societies of a Religious Character and Intention. He must have his Times to Visit every one of these, always to do something in them and for them. He kept a watchful Eye over them, and would as far as possible make them become Engines of Good in the Land.

SOME of the Societies which he cherished as well as produced, were a sort of Reforming Societies, or Societies for the Suppression of Disorders. I have spoke of them before, but will now give a more particular Account of them. The Doctor contrived and propos'd, that the other Societies of Religion to which he belong'd might, as far as they could, bear their part in pursuing the Design of these Reformers. But

* Vid. Denham's *Couper's Hill*.

for those, he endeavored generally every Week to be present with them ; and ever to say somthing that might be both for their *Direction* and *Encouragement*. He drew up certain *Points of Consideration*, to be with due Pauses read in the *Societies* every time they met, for any to offer what Proposal he pleased upon any of the Points at the Reading of it. I will here transcribe those *Points of Consideration*; and we may easily guess, that they will supply one with Matters to which one may be, not a little, serviceable.

- ‘ 1. Is there any remarkable *Disorder* in the Place,
that requires our endeavor for the Suppression of it ;
and in what fair, likely way we may endeavor it ?
- ‘ 2. Is there any particular Person whose *disorderly Behavior* may be so scandalous & so notorious
that we may do well to send unto the said Person
our charitable *Admonitions* ? Or are there any
contending Persons whom we should admonish, to
quench their *Contentions*.
- ‘ 3. Is there any *special Service* to the Interests of
Religion, which we may conveniently desire our
Ministers to take Notice of ?
- ‘ 4. Is there any thing we may do well to mention unto the *Justices* for the further promoting good
Order ?
- ‘ 5. Is there any sort of *Officers* among us to such a
Degree unmindful of their *Duty*, that we may do
well to mind them of it ?
- ‘ 6. CAN any further Methods be devised that *Ignorance* and *Wickedness* may be chased from our
People in general, and that *Household Piety* in
particular may flourish among them ?
- ‘ 7. Does there appear any Instance of *Oppression*
or *Fraudulence* in the Dealings of any sort of Peo-
ple, that may call for our Essays to get it rectified ?
- ‘ 8. Is

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' 8. Is there any Matter to be humbly moved
unto the *Legislative Power* to be enacted into a
' Law for public Benefit ?

' 9. Do we know of any Person languishing under
sore and sad *Affliction*; and is there any thing we
may do for the Succour of such an afflicted Neigh-
bour ?

' 10. Has any Person any *Proposal* to make for
our own *further Advantage* and Assistance, that we
ourselves may be in a probable and regular Capacity
to pursue the *Intensions* before us ?

Thus I have taken the Liberty to recite their *Points of Consideration*, in hopes that the publishing of them may be very serviceable.

THE Doctor started numberless Things in the *Societies* upon these Points. Their *Registers* I suppose, are fill'd with them. I shall only add, concerning these *Societies*, that once a Year they used all to meet together in one Place, and have a *Day of Prayer*, in which they humbled themselves for doing so little Good; and besought the Pardon of their Unfruitfulness thro' the Blood of the great Sacrifice; and implored the Blessing of Heaven on the Essays to do Good which they had made, with the Counsel and Conduct of Heaven for their further Essays, and such Influences of Heaven as might bring about those *Reformations*, which it was not in their Power to accomplish. On these Days the Doctor, with another Minister carried on the Exercises.

THIS was his Method on *Thursday Mornings*: But at length he found it expedient to change his Question; and He made this his alternate one; *Is there any particular Person able to do the Good, which lies out of my more immediate Reach, to whom I may offer some good Proposal?*

By answering this Question, he made his Conversation still more useful. Thus he was often a Doer of Good at the Second Hand, and often had the Pleasure not to be known to have any hand at all in what was done.

The Question for FRIDAY Morn was constantly this; *What special Subjects of Affliction, and Objects of Compassion, may I take under my particular Care; and what shall I do for them?*

Here he took a Catalogue of the Poor in his numerous Flock; but extended his Care further than so, wherever he saw any miserable. He minded also, who wanted Employment; He took notice of those under peculiar Exercises; and was very thoughtful, what Souls were by particular Addresses, to be pull'd as *Brands out of the Burning*, because of their being abandoned to flaming Wickedness? He constantly singled out one or other of these to be on this Morning considered.

I shall only add one thing more upon this Head: He considered, that tho' the Wind will not fill the Hungry, yet it will turn the Mill, that will grind the Corn to fill the hungry. And therefore, having his *List of Miserables* commonly with him, he very often in Company would make it a Subject of the Conversation, *What shall be done for such or such an one in my List?* And thus, besides the innumerable Kindnesses which he had himself more immediately done for them, he procured multitudes of Kindnesses from others; and the first Spring in the Motion has been unknown to them. Very much of the Spirit and Pleasure of his Life was in such things as these. And I may tell my Reader, what I gave him to understand before, that he did not ordinarily let one Day in a Year pass him, without something expended on pious Uses, besides his other continual Kindnesses to afflicted People.

AND

AND at length I arrive to his Question for SATURDAY Morning. I may well call it his, for it was about the Concerns of his own Soul.

THE Question was ; *What more have I to do for the Interest of GOD in my own Heart and Life?*

I shall a little here illustrate his way of Thinking upon this Question.

He would set himself to consider the more *special Sins of his Youth*; and what more *special Service* he should do for the Kingdom of God, in the greatest Contrariety to his former *Miscarriages*.

He set himself then to consider the *Reproaches* he had met with; and upon this, what *Services* he should be awakened by them to do for the Kingdom of God.

He considered, how he was favoured with surprising and uncommon Opportunities to publish many *Books of Piety*; and of what vast Concernment it was, that he should take effectual Care his own *Books* did not prove at last his Condemnation, by his failing in those *Attainments in Religion*, which he commended unto others. Wherefore (with Prayers to be delivered from this) he would sometimes on a Lord's Day Evening read over his own *Books of Devotion*, and work them over again upon his Heart, until his own Soul was exquisitely conformed unto them.

He resolved, that whatever *bodily Infirmities* he might labour under, (or that he could call to mind he had been visited with) he would make them the *Occasions and Incentives* of some agreeable Dispositions in his Soul.

THUS I have given you a brief Specimen of his answering the last Question : I have been the more brief here; because a fuller Answer will be given to it in the sixth Chapter of this Book, where I shall treat of his *Christian Life* at large.

The Life of

C H A P. III.

His Experiences, and Deliverances from Temptations, Dangers and Sickness ; together with his Deliverances from Evil Tongues & Pens ; and his Carriage & Resolutions when troubled with them.

1. **A**MONG the three Things which constitute a finish'd Divine, Temptation is one; and none must expect to be very considerable without them. Mr. MATHER had his share of them.

He was never much tempted to question the Existence and Providence of the Deity : If ever he was at all, he rejected the tho'ts with the utmost Detestation and Abhorrence.

WHENEVER he was tempted to any evil Frame of Soul, or any wrong Action, his constant Course was to cry out, *O L O R D I beseech T H E E, Deliver my Soul !* and he endeavoured to form such Tho'ts as should be reverse, to those infused or excited by the Tempter, as well as to act contrary and diametrically opposite to what he was tempted to. Thus he resisted the Devil until he fled from him : He tho't, that Oracle in *1 Cor. xv. 58.* was Answer enough for any Temptation.

2. I will relate one or two Instances of the Divine Appearance to keep him from Destruction, when in very great Danger.

In his 36th Year he received a Remarkable Deliverance. For, Riding over a Bridge one of the Poles on it, that was rotten, broke, and his Horse broke thro' and sunk down to his Breast. Mr. MATHER chose rather to keep the Saddle than go off into the River, and the Horse to the Astonishment of the Company rose again (tearing off his Shoe in Rising) and leap'd over with Mr. MATHER safe upon him.

How

How happily do all Creatures serve us, while we are serving their and our LORD!

I shall relate but one notable Deliverance more: When the Squadron arrived from the *West-Indies*, on Board of which there was a considerable Army returned from a fruitless Expedition there; Mr MATHER was desired by many of the Officers to give them a Sermon on a certain *Sabbath* upon an *Island* where they put ashore to air themselves. He rashly undertook it, but while he was in his Excellency's Barge, he was taken so very Sick that his Friends must needs carry him back again. As soon as he came Home he was well: The Admiral afterwards told him, it was well he went no further; for the Army had newly suffered a great Desolation by a Sickness more infectious and destructive than the Plague it self: And had he gone and conversed among such an infectious Company, it would probably have cost him his Life, as it proved mortal to many of his Neighbours, who were so hardy as to go down among them.

3. But having mentioned his being kept from illness, I may now very properly add a Section of his being visited with Sickness, his *Thor's* under it, his Deliverance from it, with the grateful Sentiments of his Heart upon being kept from sundry Diseases.

SOMETIMES, especially when a Young Man, he was troubled with tormenting Pains in his *Teeth* and *Jaws*, which Pains made him lose more Time than he was willing to spare, and which produced many a sad Hour to him in his Pilgrimage. In these Pains he would set himself, as well as he could, to *try his Ways*.

He considered whether or no, he had not sinned with his *Teeth*? How? By sinful and excessive *Eating*: And by *Evil Speeches*; for there are *Literæ Dentales* used in them. At last by a course of Washing behind his Ears and on the Top of his Head with *Cold Water*, he obtained a Deliverance from the uneasinesses.

By

By Reason of his Sedentary Life, great Study and little Exercise, he was when in Years much afflicted and enfeebled with Sickness at his Stomach, a palled and pained Stomach. From hence he must awaken himself to bewail his want of a Stomach for the Service of God, and Meditations on his SAVIOUR ; he must mourn for his not having an Appetite for the best Objects and Actions, which he tho't he had not duly relished : The Offences of his Stomach in the Intemperance of the Table he tho't also to be bewailed ; he must beg the Pardon of his Miscarriages thro' the Blood of the great Sacrifice, and beg Grace to carry it better. Thus he fetch'd *Good out of Evil*, and thus Evil work'd together for his Good.

The last Thing I shall mention in this Section is his pious Tho'ts upon being delivered from Sickness in General, and five Diseases in particular.

He was ever desirous, to be greatly affected with Dispositions of agreeable Gratitude unto the God of his Health ; and by the Health with which he was favoured to be awakened unto such Acknowledgments of God and such Resolutions of Piety, as he tho't were most emphatically expected from him. Wherefore when he visited the Sick, he would bless the LOR D for his own Freedom from their Diseases ; and would think, what moral Diseases and Disorders he had analogous to them, against which he should be watchful ; and unto what Graces and Actions he should by the Goodness of his SAVIOUR be animated, and he would first offer his Prayers and then employ his Cares for the obtaining of them.

There are particularly five Diseases ; his Deliverance from each of which, he improved in a way of exceeding Thankfulness unto the LOR D his Healer. And being delivered from them, he would on the occasion glorify his God after this manner. Since he was not lying under the living Death of a Palsey, he would be very zealous and active in the Service of

God

God. Since he was not under Corrosions of a *Cancer*, he would have all Tendencies to *Envie* extinguished in his Soul, and a perpetual Joy at the Prosperity of his Neighbour flourishing in him. Since he had not the Tortures of the *Gout*, his *Feet* should chearfully carry him to the afflicted, with Comfortable Words, and unto the Congregation of the Faithful; While his *Hands* should not be idle in writing for God, and in distributing to the Poor. Since the *Stone* had not laid him on the Rack, he would be full of tender *Compassion* to all the Miserable. And since he was not wasting with a *Consumption*, he would beware of *Lean-ness* in the Soul, and *pining away* in Iniquity. Thus he learned Obedience by the things which he suffered not.

4. I never observed among Pagan Writers a better description in so few Words of a good Man, resolute in *Virtue*, even while he is reproached for it, than that of RUTILIUS, *RUTILII Virtus & Innocentia lateret, nisi accepisset Injuriam; Dum viciatur effulsit* †. The very same may be said concerning Dr. MATHER, in the midst of the base Usage he met with from the Tongues and Pens of several.

My excellent Uncle of Witney in Oxfordshire, in his *Letter about Temptations*, observes, that Ministers, who meet with abuses from sorry and scoundrel People, have cause to look on themselves as humbled on the Account of their having the *Ægyptian Plague of Lice* upon them. If so, then the Doctor might have Cause for Humiliation on the same Account; having perhaps the Insults of contemptible People, the Assailes of those insignificant *Lice*, more than any Man in New-England. These troublesome but diminutive Creatures he scorn'd to concern himself with, only to pity them and pray for them.

HOWEVER GOD appeared so for him, that several of them have at last been bro't to confess, against

their Will almost, what superior Excellency there was in him.

I will here for some Causes insert one Passage ; (tho' there were several in the Doctor's Life of the same Importance) 'Tis this ;

IN the Year 1704. Octob. 10. there came several People to the Doctor very late at Night, telling him, there was a Man in the Town lay a dying, but could not be satisfied unless he saw him before he died. The Man was noted for his wickedness. *

WHEN the Doctor came to him (who wondred at him that he would so readily do it) he told him to this Purpose, ' That he had been a very profane Person ; that he had given himself a great Liberty to abuse good Men ; but had abused no Man in the World so much as Doctor MATHER, and that he could not go out of the World without confessing it, bewailing it unto him, and beseeching him to pardon it.' The Doctor asked him, if he had received any particular Prejudice, or ever had been informed or could have pretended any particular Matter of Fact, upon which his Abuses might have been established ? He gave him to understand, that ' There was nothing of that, but all was downright Malicity ; for he took him to be a Man that did more Good than others, and that was all the Reason why he had vilified him more than other Men '.

THE Doctor, after his well known mild Way, told the Man, That there was no Occasion for any Pardon because of his Speaking diminutively of him ; for, says he, you may speak so of me, and do me no wrong. But, continued he, for your speaking injuriously, falsely, calumniously of me, it was indeed a Fault ; yet, as he would forgive it without his asking for it, had it been ten hundred times more than it was, he would join with him in crying to God for the Forgiveness of that, and every Thing else where-

* His Name was George Fielding.

In he had done amiss. He did so. The Man was full of Affection to him, kept continually crying for him to be with him the next Day in the Forenoon, and he died in the Afternoon.--- And perhaps every Man who ever reproached him, if he were to place himself in the Circumstances of a *dying Man* would alter his Opinion and change his Tone.

I have said of his *meaner Reproaches*: But, could one think it, the Doctor's distinguishing Piety and Usefulness procured him some Enemies among those who might otherwise pass for *Men of Sense & Credit*. Such would sometimes speak *disrespectfully* of him; and now and then a *ZOILUS* would vent his Spite, *foam out his Malice and Shame*; while he instead of returning an Answer when advis'd to it, chose rather to publish such Treatises as were lasting Testimonies of his Religion & Charity.

THERE were some who also wrote against him; but against all their Calumnies, as St. IGNATIUS said to POLYCARP, he stood steady, and fast as a beaten Anvil.

SOMETIMES they would endite Letters full of groveling Malice, and send them unto him: He received them without Emotion of Soul, and tied them up till they made a large Bundle, on the out side of which he wrote, *Libels: Father, forgive them!*

AND some have published Books full of Lies and Inverities against him: But, as the Authors were but little regarded, the Books were scarce ever look'd in. The Doctor took no other Satisfaction of them, but just to write in the beginning of the Books: Job xxxi. 35, 36. --- *My Desire is--that mine Adversary had written a Book: Surely I would take it on my Shoulder and bind it as a Crown to me.* He tho't it not worth his while to write against them, or rather for himself; but chose once for all to give the World, his *Right Way to shake off a Viper.*

I know not here how to use more significant Expressions than those us'd by Mr. BAXTER in his dying Thos's † concerning such as had been Angry with him, and could not endure him to answer them, and vindicate his own Innocency ; I say, I know not how to use better Expressions of Dr. MATHER with respect to his Enemies, than these,--- That *all* of them together were never able to fasten their Accusations, and procure any common Belief ; nor to bring him under designed Contempt ; much less to break his Comforts, Encouragements and Labors.

I shall speak of but one thing more, and conclude this Chapter with it. The Doctor was a firm *Friend to his Country* ; and by Consequence must be *hated* by the *Enemies of it*, as he was : For *I suppose there was not one Enemy of our Country but what profess'd open Enmity to Him* * for a great number of Years, perhaps the greatest part of his Life.

And therefore they were glad of all Opportunities which they might improve for their Advantage against him ; and were particularly pleas'd when they could meet with any *private Letters* from others to him, as well as from him to others, which some were so disingenuous as to expose : They were never able to bring about their Designs : The Doctor was high above their reach.

But because the showing of *private Letters* is a frequent Practice, tho' a very barbarous and ungentlemanly one, I will take the Liberty to transcribe for the use of the Learned, the Words of CICERO, in *Marc. Anton. Philippic. 2.*

† Pag. 227, 228.

* *Quonam Fato meo, P. C. Fieri dicam, ut nemo bis Annis viginti Reipub. Hostis fuerit, qui non Bellum codem Tempora mibi quoq; indixerit.* Ciceron. Philip. Secund.

*At etiam Literas quas me sibi misisse diceret reci-
tavit Homo, et humanitatis expers, et vita communis ignarus. Quis enim unquam, qui Paulum modo bonorum Consuetudinem nosset, Literas ad se ab Amico missas, offensione aliqua interposita, in medium protulit, palamque recitavit? Quid hoc est aliud; quam tollere e Vita Vita Societatem? Tollere Amicorum Colloquia absentium? Quam multa Foca solent esse in Epistolis, que prolati si sint inepta esse videantur? Quam multa seria, neque tamen ullo modo divulganda?*

— At ego, non nego; teque in isto ipso convinco non Inhumanitatis solum, sed etiam Amentiae. Quod enim Verbum in ipsis Literis est, non plenum Humanitatis, Officiorum, Benevolentiae? Omne autem Crimen tuum est, quod de te in his Literis non male existit, mem; quod scribam tanquam ad Civem, tanquam ad bonum Virum; non tanquam ad Sceleratum et Latronem. At ego tuas Literas et si jure poteram a te lacerfatus, tamen, non proferam.

C H A P. IV.

An Account of his various Writings, more particularly of some that he has Printed, and of others that remain in Manuscript.

THE Number of the Books, which he printed, is three hundred eighty and two; and and yet, as one of the Greek Poets says of him that acts with GOD on his side, he wrote them, as he did all Things with Ease.— On the outside of the Catalogue of his Works, which I shall give you at the End of this Book, he wrote that Text for his further Excitation and Encouragement, Joh. xv. 8. *Herein is my Father glorified, that ye bear much Fruit:* And upon looking over the Catalogue, I

could not help putting these two Lines at the End of it, in which I acknowlege there is more Truth than Wit :

*Quam numerare Dies Sol dat mortalibus Anno,
Plures perdoctos edidit ille Libros.*

2. BEFORE I speak of one particular Book, I shall make a general Observation concerning the Doctor's Writings. To prepare the way to the Remark, let me tell you, That Dr. MATHER's quick Dispatch in Reading was well known to all ; he would ride Post thro' an Author, *Cursuq; pedum prævertere Ventos* ; and yet, which was more surprizing, he always remembred the most observable Things he read, was Master of them and able to produce them.

My general Remark therefore concerning most of the Doctor's Writings except his practical ones, is, 'That we need not wonder to find in his Books so many learned Allusions and References ; for it is next to impossible, that a Man should keep from writing learnedly, and as if he were acquainted with Author's and their Sentiments, when his Mind is stored with their various Ideas and Images, and he is a compleat Owner of them.'

THERE are indeed a Set of *Witlings*, who for Fear of Pedantry, and hurting a Period, would not quote a Greek or Latin Sentence, however weighty and pregnant it may be ; but, instead of the massy Sense in the Expressions of others, chuse their own easy Flow of Words, and gliding Vacuity of Tho't. Thus these Men *Dum vitant vitia in contraria currunt t,* to use a Sentence of HORACE's ; and, to mortify them with another Author, JUVENAL gives their Character when he says of some, *Rarus Sermo illis et magna Libido tacendi ** ; which last Sentence I would translate, they have a great Gust for saying nothing.

† Horat. Sat. 2. * Juvenal. Sat.

BUT on the other side, I must confess there may be a Fault in endeavouring and straining for far fetch'd, and dear bought Hints, and cramming a Discourse with them: And therefore I cannot but subscribe to the ingenuous Observation of Mr. TRAPP, That good Writings, as Clothes, ought not to be loaded with Jewels.

BUT this is no Exception against the Doctor's way of Writing; for, tho' his Treatises were stuck with Jewels, they were not burthen'd with them: No! There were just eno' to render a strong & easy Splendor.

I need not say any more in a general way concerning Dr. MATHER's Writings; since in the 44th and 45th Pages of his *Manuductio* he has hindred me, by giving the World a Description and Account of them.

3. I come more particularly to speak of some of his Publications, with a Vindication of them, and an Account of others, together with the Character of some prepared for the Press, and now in my Hands.

THE first Book, I shall treat of, shall be his *Magnalia CHRISTI Americana*: A Book replete with Learning, and excellently calculated for the Advancement of true Religion & Undeified: A Book, in which the good Names of above fourscore Worthies, who for the Cause of CHRIST came over into this Land when it was a Wilderness, are consign'd over with Honor, to late Posterity: A Book, in which there is a faithful Account of the Actions & Sufferings of our Fathers, together with a true Relation of many remarkable Providences in settling this Land, it's Churches, Colleges, Schools and Inhabitants: and, in a word, a Book, in which the designs of a Church-History are exquisitely accommodated.

[†] *In pretio Gemmae semper habita, semperq; habebuntur: vestem interim Gemmis, etiam diversorum Generum, qua- quaversum onuslam & cooperiam, qui non ridet potius quam laudaret?* Jos. Trapp, Select. Poetic. p. 134.

But I had rather on this occasion use the words of Mr. ALSOP (a Gentleman of great Learning & Piety, as well as of finished Wit) who, when an Abridgment of this History was proposed in an Assembly of Ministers, said ; *It is a very improper Proposal ; 'Tis impossible to abridge it ! Abridging it will injure it. There is nothing superfluous in it : Instead of Epitomizing it, you had better read it twice over as I have : No Man that has a Relish for Piety or for Variety can ever be weary of it.*

I have several other Letters by me from Gentlemen beyond Sea, which are full to the same purpose : And here, the Gentlemen at Scotland will give me leave to declare it, that they highly valu'd the Performance : and the equally learned and modest Mr. MILLAR of Paisley in particular will forgive me, if I speak of it, that in his excellent Book of the Propagation of Christianity, he mentions the Doctor as well as his *Magnalia* with great Respect.

In describing the *Magnalia*, I mentioned the Lives in it and their Number : I may take notice here, that by the Year 1718. the Doctor had published the Lives of no less than one hundred and fourteen Men, and more than twenty Women, and since that Year, he has printed Accounts and Characters of many more ; not to say any Thing of the transient but honourable mention many others have had in the Doctor's Tractates.

But I may particularly speak of the Life of his Father, Published in the Year 1724, which may pass for an Appendix to the *Magnalia* : It is a very entertaining Life ; was well received in Scotland, and in this Country ; and is worthy to be perus'd by every Man of Sense, Honor, and Virtue.

The Doctor has given to the World a Book entitled, *Psalterium Americanum* ; the Design of which was, first, to give in Metre an exact and literal Version

Version of the Hebrew Text, without any Jingle of Words at the End; and then, at the End of each Psalm, to produce those Illustrations of the Text, and those pious Hints that would both enlighten the Mind, and warm the Heart of the Singer. As for the Illustratory part, no Man that has any Value for Divine Knowledge can find Fault with it; and as for the Metrical Version some prefer it vastly to any other; for as on one hand it has no large Paraphrase, nor yet any Diminution of the Sense of DAVID, so on the other it has no Occasion to select improper Words for the sake of a Rhime.

THE Directions for a Candidate of the Ministry, which Dr. MATHER has printed, has occasioned so many Letters of Thanks and Compliments, that it would fill a Volumne to recite them. And indeed, (*Quis unquam vituperavit?*) Who ever said a word againtit it?

The Doctor's *Christian Philosopher*, in which the learned World enjoys a rich Treasure, is a celebrated Piece: An ingenious Gentleman from London writes of it "It is the Glory of New-England, as it is the Admiration of Old."

His *Ratio Discipline Fratrum Nov-Anglorum*, (which Title he borrow'd from COMENIUS,) has had very great Encomiums. --One of the most finish'd Gentlemen and Scholars in America, one who was born for Government over Men as well as to be a Ruler in the Common-wealth of Learning, and one who is *Delicium Humani Generis*, has been pleas'd to write of that Book, that "it is a decent consistent Method of Church-Government".

THUS I have writ of one or two of the Doctor's Books, which produced him the greatest Esteem; these I chose to speak of, because they were composed with strong Tho't and great Application.

I will not mention any of his *smaller Works*, many of which were never design'd in the composing for the *Press*, and therefore needed not that great *Accuracy* as if they had : And it was the Doctor's frequent Wonder that those *Composures* he wrote with the least *Trouble and Care*, found a *Passage into the World*, while many of his elaborate *Composures* lay by him.

But yet in and by those *smaller Books* (which he ever modestly call'd *Essays*) he show'd he was in *Labours more abundant*, he discover'd the great *Reach* of his *Tho't* and *Compas*s of his *Learning*, did a vast deal of *Good* and procured the *Thanks* of innumerable. Many of these have had several *Editions* with *Prefaces* from Men of the first *Rank* in the learned *World*.

I shall acquaint my Reader with two or three of those (*Treatises* or rather) *great Performances*, which he left behind him in *Manuscript*.

THERE is his *Angel of Bethesda* : a Book in which under every *Disease* there are proper, religious, Christian *Sentiments* for those who are Sick ; and then the most simple and easy *Medicines* collected from his own Knowledge and Use, and from among the most noted *Receipts* and *Experiments* in learned *Writers*. This is a considerable *Volumn*, and cost the Doctor many Years study to fill and embellish it.

THERE is his *Boanerges*, or *Work of the Day* : A large *Treatise*, design'd for the promoting an *Union* amongst *Protestants*, and written with great Care, long Observation, hard Study and a laudable *Charity*.

THERE is likewise his *Triparadisus*, which was sent to Mr. WYAT Bookseller in *London* in order to be published : Since which I am informed the *Bookseller* is dead, and know not what is become of the *Manuscript*. It is pity it should be lost : It show'd a great Acquaintance with *Divine and Human Learning*.

His *Goliathus detruncatus*, had as sad a Fate. The Book was written against Mr. WHISTON: The Design of it was to shew, that most of the *Ante-*
cene Fathers were orthodox and not *Arian*, contrary
to that learned Man's gross Mistake: It was written
in an *Epistolary Way*: Dr. EDWARDS a famous Di-
vine of the *Church of England* was bringing it into
the World, and had written a *Preface* to it; but, Dr.
EDWARDS dying when it was upon the brink of ap-
pearing, the *Work* was bro't to a full *Stop*, and I
have not heard where the *Letter* is disposed of.

THERE remains but one more to be treated of; and That is a Work the writing of which is enough constantly to employ a Man, unless he be a *Miracle of Diligence* the half of the Threescore Years & Ten which is the Sum of Years allowed us. I mean, his *Illustrations of the sacred Scripture*. The Doctor, from an Hint given by that very great and learned Man my Lord BACON, begun this Work in his *thirty first Year*, tho' he had before some Materials for it by him; and in his *fifty first Year* so finish'd it, as to publish his *PROPOSALS* for printing it, intituled, *A new Offer to the Lovers of Religion and Learning*. Ever since that Time to his *Death*, he was adding to it; so that now it is judged to be by far the greatest *Amassment of Learning* that has ever been bro't together to illustrate the *Oracles of GOD*. I shall say no more here concerning it; designing to print *Proposals* for its Publication, together with which I shall give a faithful Description of it.

5. I shall have done this Chapter, when I have writ Dr. FRANKIUS's Prescription which Dr. MATHER learnt of him and observed, that is, " When one has projected any Thing that will be evidently a Service to the Kingdom of God, he should go on, with a lively Faith in HIM to carry him thro', tho' at the present he may have but little Prospect of accomplishing his Designs: GOD will doubtless do very wonderfully for him".

C H A P. V.

*Foreign Honours and Correspondencies.*SECT. I. *Foreign Honours.*

1. **T**HE wise Man says, Prov. XI 27. *He who diligently seeketh Good procureth Favor :* which Proverb Dr. PATRICK thus paraphrases, “*He that from the Time he riles studies nothing but how to do Good unto others, shall obtain Favor both with God and Man*”. Doctor MATHER knew experimentally the Truth of this.

2. I remember the famous ZANCHY in his Oration, when ROTANUS was made a Doctor, says; — *Quos DÉUS prior promovit, quis rejiciat? Quos DÉUS prior excellentibus Donis vero Doctore dignis exornat, quis Doctorum Ornamenta bis denegat?* And the same may be said concerning Mr. MATHER; When he was worthy of the Doctorate, why should not he have it?

THE Renowned Senate of the University of Glas-
gow, sensible of his great Merits, in the Year MDCCX.
presented him with a Doctor's Degree, with a Diplo-
ma for it, and the great Seat of the Academy affix'd
unto it.

IN the Diploma, speaking of the highest Academical Honor, the illustrious Senate says; *Cum hoc Academico Honore dignissimum censeamus Virum Egregium COTTONUM MATHER, Evangelii apud Bostonienses Anglie novae Incolas Praeconem celeberrimum, De cuius quippe Vita Integritate, Ingenio, Prudentia, et sacrarum Literarum Cognitione, nobis et orbi quidem literato constet; Fama simul, et editis ab eo scriptis, istarum Virtutum Testibus luculentissimis; Eum Virum cl. COTTONUM MATHER Doctorem in S. S. Theologia Dignitate insignendum judicamus &c.*

WHEN

WHEN the *Diploma* was sent unto Dr. MATHER, the most excellent Vice-Chancellor of the University wrote very kindly to him. I will take the very great Freedom to quote a Paragraph or two of his Letter ;

" The high Value (writes he) the University here has for you, I hope, you will no longer doubt, when I tell you, they have confer'd the highest Academical Degree upon You, the Doctorate in Divinity ; which *I am persuaded is but what you deserve.* Be pleased therefore to receive your *Diploma*, which could not be sent sooner, in regard no such sure Occasion offered until now. Sir, I shall henceforth reckon you under a nearer Relation to this Society, and as one of us ".

THE Dean of the Faculty also about the same time writes thus : " Upon a Motion made in the Faculty of this University, that some Testimony be given of the Sense we have of your Merit, it was unanimously agreed unto, that the Honor of *Doctor of Divinity* should be conferred on you. And, according to the Power they have by their Foundation Charter, granted some Hundreds of Years ago, They have (dispensing with your Absence) created you *Doctor of Divinity*; and having ordered your *Diploma* they have signed it, and appended the Universities great Seal. This their Deed is as valid, as any University in Europe can make it ".

FROM this Time Dr. MATHER had a very intimate Friendship and Correspondence with several Gentlemen of that University : He heartily lov'd them unto his Death, and never spoke of them but with Terms of the greatest Respect.

AND, as the very learned Man I quoted above says, that *the Title and Ornaments of Doctor's should stimulate*

[†] *Vobis cavendum est. ne quod non nullis contingit, contenti inflatique solo Doctorum Titulo studia negligantur; sed danda potius Opera, ut Titulus iste, Ornamentsq; Doctorum nobis sint stimuli ad diligentius studendum, & faciendum Officium.* Zanchii *Orat de Dignitate* *Audii Tholog.*

stimulate them to an industrious Studying and Doing their Duty: of this Doctor MATHER was exceedingly desirous.

WHEN he received his *Diploma*, he immediately look'd upon it as an Encouragement unto him in the Service of CHRIST and His Kingdom: He rendred Thanks to Heaven, and beg'd Grace to make such an Improvement of the Encouragement as might answer the Demands of Heaven from him: And he set himself to consider, What *Sanctity*, what *Gravity*, what *Usefulness*, what shining *Abilities* and *Performances* the Church of GOD might justly demand from one so distinguished above any Man in the *American Colonies*.

I shall have done with this Head, when I have told my Reader of the pious Use he made of his *Ring*.

SOME of the Doctor's Friends advised him to wear his *Signet Ring*, as a Token and Assertion of his *Doctorate in Divinity*, to which he was admitted as above; and not to do it from any Vanity of Ornament, but out of Obedience to the *Fifth Commandment*, which directs us to assert the Honor of any Dignity, in which the Providence of GOD may station us.

THE Doctor therefore would wear this *Ring*; and made this Action, so seemingly inconsiderable, a great Engine of Religion.

First, He look'd on the *Ring* as a continual *Admonition* to him, to do nothing below the Character, of which that was a Memorial; nothing disagreeable to the *Gravity* the *Discretion* and *superiour Behavior* with which a *Doctorate* ought always to be attended.

Secondly, It effectually admonished him, that in his *Discourse* there should pass nothing out of his Lips that was mean, or not according to the Laws of *Wisdom*, *Goodness* and *Usefulness*.

Thirdly,

Thirdly, THE sight of the Gold frequently excited Wishes and Prayers in him of this Importance. May I have the Grace, the Gain of which is better than that of Gold! May I be a Son of Zion comparable to fine Gold! And on the Signet---May I be preserved from so provoking the holy LORD, that if I were a Signet on his Right-Hand, He would pluck me thence!

Fourthly, ONE Original to the Ceremony of a Ring for Doctors of Divinity was to intimate, that they should be ready to set their Seal to the Advice which may be received from them. The Doctor improved this as a Caution: His Advice was asked on many Occasions; he would be very considerate, and on such Occasions deliberate and look up to Heaven, desiring to speak nothing but what he should be willing to seal it and stand to it.

*Fifthly, THE Emblem on the Doctor's Signet is A TREE with Psal. 1.3. written under it; and about it GLASCUA RIGAVIT. The Cast of his Eye upon this, constantly provoked him to pray, *Kata S'oum, O GOD, make me a very fruitful Tree, and help me to bring forth seasonable Fruit continually!**

3. THE Respect which the Royal Society in London paid him, did also very much encourage him, and fortify him in his Essays to do Good, while it added to the superior Circumstances, in which he was placed above the Contempt of envious Men.

"TWAS in the Year 1714. he received a Letter from the Secretary of the Royal Society, [RICHARD WALLER, Esq;] dated Decemb. 4. 1713. in which are these Words; *As for your being chosen a Member of the Royal Society, that has been done both by the Council and Body of the Society: only the Ceremony of an Admission is wanting; which, you being beyond Sea, cannot be performed.*

AFTER

After this he had several Letters from many considerable Gentlemen of that Society, who always superscribed their Letters to him as F. R. S. And he was assured by several of them, that he ought to affix *that* Title to his Name before his Works : otherwise he would never have done it.

But there are a few in New-England, who, as they grudg'd the Doctor *any* Honor, were so very foolish and impudent as to doubt, nay to deny his Right unto *that* Title : The Reason they gave for it was ; because his Name was not in the *List of the Members of that Society* : But they are ignorant of it, that, altho' his Majesty's Subjects in any of his extended Dominions may be a *Fellow of the Royal Society*, they may not have their Names in the *List of the Society* if they are absent ; which is the only Reason why the Doctor's was not. But if it be said, there are the Names of several *outlandish* Gentlemen in the List ; what is this to the purpose ? They are *Foreigners* and are allow'd this Honor because they are so : whereas no Man among his Majesty's Subjects may have this Favor, unless he be present and be formally admitted.--- Several Gentlemen of the Society wonder at the Stupidity of those People who doubt this, and in their Letters express their Amazement at it : I have at this Time in my Hand, Letters from Mr. WALLER, Dr. CHAMBERLAIN, Dr. WOODWARD, Dr. JURIN, and others who give Dr. MATHER his Title, and express Concern that some sordid People here will not allow it.

But the Doctor was very easy, as well he might ; for if he had not the due Title allowed him, he deserved it ; as his *Christian Philosopher*, his *Curiosa Americana*, or Letters to the Royal Society, together with his (unprinted) *Angel of Bethesda* abundantly testify.

4. As for *Domestic Honours* they were comparatively but small ; they honored not the Doctor so much as he honored them.

5. I know not how better to dismiss this Head than with a pious Tho't which the Doctor had, upon the Honors of this World; and a Name among the Learned of the World.

THERE is (he tho't) an accursed Idolatry committed, when we take Notice of this and that considerable in any *Man*, and consider not at the same Time the great God as the Author of all this Excellency. *Man* ought to be look'd on as nothing, any further than what God makes him to be; so that when we see any thing that looks great and good in any *Man*, it must be with sensible Acknowledgements, that *all* comes from G O D.

THE most of Men will celebrate the *Learning*, the *Virtue*, the *Conduct* of an eminent Person without the least Observation of our Maker in all; much less do they give *all* the Glory of *all* to God, and behold *Man*, as no other than a *Vessel* chosen by the *Grace* of G O D, to exhibit something of His own Glory in the Points which render the *Man* observable.

Dr. MATHER therefore trembled, and was fill'd with a shuddering Horror, at the Tho'ts of having a great Name in the World, or being applauded, admired and mightily talk'd of. The Reason of this Regret was, because he tho't those that spoke well of *Him*, would not have the *Piety* to look further than him. He was afraid his poor Name should have sacrilegiously lodg'd upon it, some Regards that should be transfer'd to the glorious God alone. Indeed he was sensible, there would be no *Iniquity* charged on *Him* for the *Sacrilege* into which others fell: But yet beheld it as a great *Infelicity*: He reckon'd himself unhappy in being the *Object* upon which any should sinfully terminate their Honors and Praises: He wonderfully abhorred it.

He rejoiced in it, if any *Lovers of G O D* said; *The G O D of all Grace has disposed that Servant of His*

*so do virtuously ; or the Power and Wisdom of GOD
have carried that Servant of His well thro' La-
bors and Sufferings ! This was all the Doctor de-
sir'd ; this was all his Ambition.*

SECT. i. Foreign Correspondencies.

1. IT would be tiresome to my Reader to tell what Correspondents the Doctor had beyond Sea together with their Characters. All therefore I shall lay here is, that he had a very numerous and extensive Correspondence ; so that I have known him at one Time to have above fifty beyond Sea to whom he was obliged to spend considerable Time in writing.

2. BUT, altho' it would be tedious to speak of all he was acquainted with by Letters, it will not be so to name a few now Living with whom the Doctor accounted himself happy in a Correspondence.

I have spoken before of his intimate Friendship with many Gentlemen of the Scotch Nation in the sacred Order, but I must by no means forget here to acquaint the World, that my Lord POLLUL a Gentleman of great Goodness, Humanity and Religion, was pleased often to remember Him : I need not, I suppose, say any Thing more of that Nation ; nor any Thing of his Intimacy with several Ministers of the greatest Character in England & Ireland : 'Tis well known.

THE very great and good my Lord Chancellor KING will not be angry, if I publish it, that he has honored my Father with his Letters.

THE Author (if we are not mistaken in the Author) of the *Miscellanea Sacra* also, (which Dr. MATHER look'd upon as an inestimable uncommon Treasure) will not take it amiss, if I let the World know he has many Times written to the Doctor.

St

SIR RICHARD BLACKMORE likewise very sweetly entertained and highly gratified the Doctor with his *Epistles* as well as his printed Composures.

THOSE learned Mathematicians and Philosophers Mr. WHISTON and Dr. DESAGULIERS, have written familiarly to him, and with Expressions of Love and Honor for him.

I shall mention but one more, who is I suppose, yet living, Mr. PILLIONERE, from whom he had several Letters: And by the way, I think one of the Doctor's Letters to him is printed in the *Occasional Paper*, and is called a *Celebrated Letter*.

To go a little further from Home and give an Instance or two more of the Doctor's Correspondencies: From the Year 1712 to his Death, he had a free Correspondence with a Gentleman, at *Glaucha* near *Hall* in the *Lower Saxony*, a Gentleman in whom I know not which is greatest; whether his shining Goodness, sincere unaffected Piety and miraculous Charity; or else his very great Learning; I mean Dr. FRANCUS; one of whose pleasant long Letters to Dr. MATHER is printed in *Pietas Hallensis*.

He has (by Reason of that Value Dr. FRANCUS had for him) had also Letters from the Danish Missionaries at Tranquebar in the *East-Indies*; and not very long since had a particular Account of their Proceedings from them.

HAVING written before of the Rules he observed as in other Things, in his Correspondencies, and the Design of his Cultivating them; I must here abruptly break off this Chapter, and proceed to another, in which you will find the complete Christian and his heavenly Life.

C H A P. VI.

An Account of the Christian Life and Practice of Piety of Dr. M A T H E R ; in which there is a particular Delineation of his Devotions and Asceticks, together with his Methods in observing his private Fasts, Thanksgivings, Vigils, &c. In which Chapter you will read the Christian of the highest Rank.

WITH Devotion and Reverence I am now to write of the CHRISTIAN : *Gradatim ad Sydera tollor* : I chose the rather to collect some Observations & Practices of Religion into this Chapter, that so those who are seriously disposed may at once find Exemplars to copy after.

I must confess I have no great Affection for the forc'd Wit in Anagrams and the like ; but yet I cannot help giving you one made by a pious Friend upon the Doctors Name, COTTONUS MATHERUS ; Anagr. *Tu Homo ter Sanctus* ; which Anagram I was the more willing to recite here, because this Chapter is to be the plain English as well as Proof of it.

I. *His chusing of GOD, his conversing with HIM his Resigning unto HIM and his Delight in HIM.*

i. ON a Day of Prayer that he kept, I find him assured that all Controversy was taken away between his Maker and Him, and solemnly renewing and subscribing this Covenant.

THE COVENANT.

‘ I renounce all the Vanities and cursed Idols and evil Courses of this World.

‘ I engage, That I will ever have the great GOD, my best Good, my last End and my only LOR.D.

‘ THA.T

' THAT I will be ever rendering of Acknowledgements unto the Lord JESUS CHRIST in all the Relations which he bears unto me.

' THAT I will ever be Studying what is my Duty in these Things ; and wherein I find my self to fall short, I will ever make it my Grief and my Shame, and for Pardon betake my self to the Blood of the Everlasting Covenant.

' Now humbly imploring the Grace of the Mediator to be sufficient for me, I do as a further Solemnity subscribe my Name with both Hand and Heart unto this Instrument.

THIS his Covenant he frequently, seriously, solemnly renewed, and found his Account in it.

2. HAVING laid this Foundation, he tho't it his Duty to acquaint himself with God, to resign himself to HIM and to delight in HIM.

CONSIDERING how, when *Creatures* take themselves Wings, while Afflictions roll in upon us ; 'twould be therefore Happiness to converse with God as *Al-sufficient* and to take Satisfaction in HIM, as that Object, that will make up the Want of all Things whatsoever.

He then raised a Question, ' How can I take my Comfort in the *Al-sufficient GOD*, when my Interest in HIM is uncertain ? Will not the LORD frown on my Presumption, and say, *I have rejected thy Confidences* ?

He answered No. For he laid this down as a certain Truth ; that an Heart inclined to converse with God, as the Object whose *Al-sufficiency* makes up for the want of all Creatures, is a most undoubted *Sign* of an Interest in God : He therefore that can do such a Thing, may do it without any Objection and against every Discouragement.

READING once Mr. BOYLE's *Seraphic Love*, and finding some sublime Strokes upon a Man's RESIGNING up himself, and especially his *Will*, to the God of Heaven ; he resolved he would set apart a Time on Purpose to give up himself and his *Will* unto the

LORD, and so to seek a Preparation for an actual and entire Submission unto HIM in all his Concernments. He did so.

IN his Papers I find an Address of his on that Occasion, which I will give in his Words as follows.

Most glorious LORD! Thou hast offered Thyself unto thy Creatures, and often called upon them to take Thee for their GOD. This, This is that which I am willing, I am desirous, I am resolved this Day to do. I take THEE, O LORD, to be my GOD, and hence I take thy Glory for the End unto which I would be and live; I take the Enjoyment of THEE for my great and sole Happiness; and, which is the peculiar Thing I am now aiming at, I take Thy Will to be my Will. As for my own Will, Lord, I find it blind, foolish, wicked, hurtful; and therefore I renounce, reject and resign it; and say again, LORD, let Thy Will be my Will. I have great Concernments; Concerns as to this World and as to the future; They are many and weighty. But O God, Thou art the only wise God; There is perfect Knowledge with THEE; Thou art of great Power; Thy Understanding is infinite: And, in that sweet Reconciler of GOD and Man the LORD JESUS CHRIST, Thou art wonderfully merciful and Gracious unto them that draw near unto THEE, as I do this Day. Unto Thy Wisdom and Goodness I commit my Concernments one and all. I cast all my Cares upon my GOD. O Thou most wise and good God, I resign all unto Thee. Is it not Thy Pleasure that I should so do? It is. And hast Thou not Pleasure in seeing me do so? THOU hast. I then profess in thy Presence; All my Concernments are put into Thy Hands and left unto Thy Managements forever. And now I am inconceivably happy! The Lord God Almighty will perform all Things for me, and all Things now shall be well performed. Whatever now befalls me will be an Effect of the great JEHOVAH's infinite Wisdom & Goodness. And tho' it be never so really cross to my Humor, and seemingly

seemingly cross to my *Welfare*, I will take Contentment in it; because I will now look upon it as the Will of HIM that is infinitely wise and good; the Will of HIM that is my Friend, my Father, my God; the Will of HIM that hath undertaken the Conduct of all my Affairs forever. And, O my Soul, O my Will; Remember Thou after this never to be disturbed about future Events, and always to approve the present Dealings of the LORD.

BEING disposed and resigned as I have written; He formed Resolutions to DELIGHT in GOD, after this Manner.

- ‘ 1. I will ever mourn over the Distempers of my own Heart, which encline me to take an uncharitible sort of Delight in Creatures, in Idols, in Vanities.
- ‘ 2. I will bless GOD for those Afflictions, for those Dispensations be they never so distressing, by which He is curing these Disorders in me.
- ‘ 3. I will always account my self happy in the Favor of GOD; altho' I should have no Earthly Thing to give me any Satisfaction.
- ‘ 4. I will reckon any Opportunities for my being bro't into a Converse with GOD, as Treasures to be preferred above all Riches.
- ‘ 5. I will never be any other than in a restless Disquiet of Soul, until I find all my Ends to be entirely swallowed up in the Glory of GOD.
- ‘ 6. I will relish all my Enjoyments even to my very Meat and Drink mainly, and if I can merely, under the Notion of my being by them assisted in the Knowledge or the Service of God.
- ‘ 7. I will endeavor to be continually abounding in the Thos's of God; nor would I be ordinarily one waking Quarter of an Hour wholly destitute of them.
- ‘ 8. It shall be my Pleasure to wait upon God, in all the Ways of his Worship, in which I may have Communion with HIM, especially in frequent Prayers unto HIM.

‘ Lord, Assist me, Accept me, Delight in me.

2. CLOSING with CHRIST, Accepting HIS Righteousness, Loving HIS Glory, and Living by Faith in HIM.

1. I find him one Day thus renewing his *Closure* with the LORD Jesus.

He considered that God had offered CHRIST unto him; altho' he was a sinful and wretched Creature, and because he was so: And therefore it was his Duty to take HIM.

He then examined, whether there was no Reserve, that might herein prove destructive to his Soul. He sought unto the LORD, that HE would search him, try him, see whether there were any way of Wickedness in him. He found the Things, of which he had most Reason to be jealous were *Worldly Honors and Carnal Pleasures*; and therefore he thus renounced them.

' LORD, I give my Name unto THEE; If THOU wilt have it reproached, I am content: Only give me thy CHRIST, and I shall be satisfied. Yea, I will seek the Honor of Thy Name, whether the Honor of my own be advantaged or prejudiced by my doing so.

' LORD, if any of my Delights are sinful, or as far as they are sinful I utterly forego them, and beseech THEE to make me abhor them: JESUS CHRIST my LORD is better to me than any of them, than all of them. If they are lawful, yet will I leave them, when either the Command or the Glory of my LORD calls me another way.

AND he added, ' Now I believe the LORD is mine and I am His: He will carry on his Kingdom in my Soul in spite of all Oppositions whatsoever: I leave all the weighty Affairs of it with HIM forever and ever.

IN Prosecution of this Action of *Closing with CHRIST*, no Man or Book show'd him the way; but he tho't the HOLY SPIRIT was his Teacher, and that by HIM he was led on to the most explicit Procedure in it.

IN a different Day from the former, I perceive that he used such Words as these before his REDEEMER.

' O my dear LORD; Thy FATHER has committed my Soul into Thy Hands: There is a Covenant of Redemption in which I am concerned: I know my Election by my Vocation, and my Concernment in that Covenant, by my being made willing to come under the Shadow of thy Wings in the Covenant of Grace. Now in that ancient Covenant the FATHER said unto the SON, Such a Soul there is that I will bring into thy Fold, and Thou shalt undertake for that Soul, as a sufficient and an eternal SAVIOUR. Wherefore I am now in thy Hands, O my LORD: Thy FATHER has put me there, and I have put myself there; O save me, heal me, work for me and in me the good Pleasure of thy Goodness.'

AND a little after I read as follows;

' LORD, I have been leaving my Soul with my LORD JESUS CHRIST; and Thou hast bid me to believe I shall be saved by HIM. LORD, I do believe that there never came a miserable Soul unto CHRIST in vain, and I believe that my self shall not find it in vain. He will do great Things for me. He has done enow already to leave me without any Cause of Repenting that I have with so much Agony of Soul come unto HIM. But I believe, that he hath more still to do for me. Having been the Author he will be the Finisher of my Faith'.

2. ONE special Character upon the Experiences of his Life, was the great and clear Application he had made unto the Righteousness of CHRIST for his Justification before the Holy GOD.

I cannot well entertain my Readers with an Article of mere Importance than this; I will therefore transcribe a few select Passages from his Memorials, which are worthy of a more than ordinary Consideration and Attention.

At one Time he writes thus ;

' In the former Part of this Day, I humbled myself before the LORD with inexprefible Agony of Soul for all the *Filthiness* of my Heart and Life : I did with Tears bewail my sinfulness before the LORD : and submitting my self unto the Divine Sovereignty, which might uncontrolably make me a *Vessel* of *Dishonour* and an Instance of Confusion : I further acknowledged that the Divine *Righteousness* added to Sovereignty had farther Advantages to proceed against me, and make me a dreadful Monument of *Divine Displeasure*.

' WHILE I was in the midst of my disconsolate Reflections, the SPIRIT of the LORD caused me to behold the *Obedience*, the *Sacrifice* and the *Suretyship* of my precious REDEEMER, as provided by the FATHER for the Relief of my Distresses: And that good SPIRIT caused me to rely upon it : So that I said with Tears of Joy before the LORD ; Now I know that all my Debts are paid ; my GOD will now make no Demand of me, but that I love HIM and praise HIM, and glorify my blessed SAVIOUR for ever. I know it ! I know it ! And now I will do so forever ! I can do no other.

At another Time ;

' I experienced an unspeakable Satisfaction of Soul this Day, when taking part with the LORD against my Self, I approved all His *Laws*, and abhor'd my self on the score of my Contrariety to them and Violation of them ; and I justified all the Chastisements that had therefore befallen me : And then with a ravished Soul, I felt the LORD assuring me that His *free Grace* would impute unto me the *Righteousness* of CHRIST, and at the same Time imprint upon me an holy Disposition to conform unto that *Righteousness* in my own Heart & Life.

At another thus;

‘ THIS Day my Spirit was exceedingly distressed
at the View of my own manifold present and former
Vilenesses, which I bitterly bewailed before GOD.
--- But I find his Humiliations concluded thus;

‘ ---AND yet after all this, *I do Believe, LORD*
‘ *Help my Unbelief!* *I Believe,* that my precious
‘ SAVIOUR our Immanuel hath fully obeyed and
‘ suffered Thy Will, as a Surety in the Room of Sin-
‘ ners. *I Believe,* that the Righteousness of this our
‘ Surety is offered unto my Acceptance, that for the
‘ sake of it I may become accepted with GOD. *I*
‘ *Believe,* that whenever THOU dost enable me to
‘ rely upon this Righteousness, THOU dost immediately
‘ absolve me from all my Guiltiness and pronounce
‘ me a dear Son, a pleasant Child, upon whom
‘ THOU wilt surely have Mercy. And I Believe that
‘ the Greatness of my Sins does nothing to render
‘ me incapable of this free and rich Grace of Heaven.
‘ O my GOD, in this Belief I cast my self at the
‘ Feet of JESUS CHRIST: There will I ly waiting,
‘ looking, assured to receive thy Favors.” Thus
this Child of ABRAHAM Believed, and it was
counted to him for Righteousness.

3. It was the Heaven of the Doctor’s Soul, This he chose and beg’d, to be made an Instrument of exhibiting the Glory of CHRIST unto His People, of inviting and inducing others to glorify HIM.

He received a Letter once, a short Letter from a very Religious Man, which had this Passage in it.

‘ You’l pardon my troubling you with a Line or
‘ two to thank you for your *Maschil*, [the Title of a
‘ Book the Doctor had published.] which I think
‘ may be called *Mictam*, as well as *Maschil*. You
‘ help me to this Tho’t; How full of Excellency is
‘ the glorified Man the Lord JESUS CHRIST;
‘ if

if by His HOLY SPIRIT He so fills one of His Admirers, that He is enabled to fill a Book with such excellent Things ! ”

”Tis impossible to express the satisfaction of Soul, which the sight of this Passage raised in the Doctor. That holy ones, whose Hearts are set upon glorifying JESUS CHRIST, should by any Thing of CHRIST in Him, be led into the Contemplation of His Glories ! This, This He looked upon as the highest Pitch of his Felicity : He tho’t of, he aspired unto nothing higher than this throughout Eternal Ages. It ravished him, when he saw the good GOD beginning to grant him this Felicity. He despised the Diadems of Emperors in Comparison with it ; and cried out with a Rapture, greater than that of ARCHIMEDES *I am happy ! I am happy ! LORD, I am swallowed up with the Extasies of Thy Love !*

4. I shall recite some very singular Methods of his maintaining a *Life by the Faith of the SON of GOD* : and, because it is impossible to use Words more expressive and weighty, I shall chuse rather to produce the Doctor’s own Words than my own.

”HAVING entertained a right and clear Apprehension of my great SAVIOUR ; and His glorious Person, as the Eternal Son of God incarnate and enthroned in my JESUS being somewhat understood with me : and beholding the Infinite GOD as coming to me and meeting with me in this blessed Mediator ; The Thot’s of Him are become exceeding frequent with me. I count it a Fault, if my Mind be many Minutes together without some Thoughts that have in them a Tincture of Piety : But I have learnt the Way of interesting my SAVIOUR in the Thot’s : And I feel an Impatience raised in me, if I have been many Minutes without some Thot’s of Him. I fly to Him on multitudes of Occasions every Day, and am impatient if many Minutes have passed without some Recourse to Him.

‘ EVER now and then I bestow a Rebuke upon
‘ my self, *Why have I been so long without some*
‘ *Tho’ts on my lovely SAVIOUR?* How can I
‘ bear to keep at any Distance from HIM? I then
‘ look up to my SAVIOUR; O my dear SAVI-
‘ OUR, Draw near unto me: Oh! Come down so
‘ dwell in my Soul, and help me to form some Tho’ts
‘ wherein I shall enjoy THEE!

‘ UPON this I set my self to form some Tho’ts on
‘ my most amiable SAVIOUR, His Glories, His Me-
‘ rits, His Pattern, His Maxims, what He has
‘ done, and what He will do for us. I find the
‘ Subject infinitely inexhaustible.— And after I have
‘ been in the Day thus employed, I fall asleep at
‘ Night perpetually in the midst of some Meditation
‘ on the Glory of my SAVIOUR; usually on a Scrip-
‘ ture where that Glory is mentioned. So I Sleep in
‘ JESUS! And when I wake in the Night, I do
‘ on my Bed seek Him that my Soul does Love: Still
‘ in the Night the Desires of my Soul carry me to
‘ Him in Tho’ts on the Subject which I fell asleep
‘ with.

‘ I find that where CHRIST comes, a wondrous
‘ Light, Life and Peace comes with Him, together
‘ with a Strength to go thro’ Services and Sufferings.
‘ The Holiness and Happiness to which I am intro-
‘ duced by this Way of Living, ’tis better to me than
‘ all the Enjoiments of this World. All the Riches
‘ of this World appear contemptible Things unto me,
‘ while I have the unsearchable Riches of CHRIST
‘ thus bro’t into my Possession. And all the Glory of
‘ this World would not encline me to forego this
‘ way of Living.

‘ NOW, O my dear JESUS, I know, I have
‘ an internal Witness, that THOU art the SON
‘ of GOD and the SAVIOUR of the World.

‘ CONCERNING this Matter I have had a Contem-
‘ plation which had a most melting Efficacy on me.

‘ WHEN

WHEN the Cloud of Glory, which was the SHE-
 CHINAH that had our SAVIOUR with the An-
 gels of his Presence dwelling in it, came down and
 filled the Temple of old, what a grateful Spectacle
 was it, and what Acclamations did it raise in the
 Spectators? A godly Man is a Temple of God; a
 living Temple; dearer to Him than any Temple of
 mere Matter, tho' the most splendid and costly in
 the World. And our SAVIOUR comes into an
 Heart which is continually instructing, reforming
 and solacing it self by thinking on Him. O
 Heart panting after thy SAVIOUR; so kind is He,
 so very kind, that even at the Call of a Tho's He
 will come in unto Thee! A Temple so filled with
 the Glory of the LORD is unseen to the standers
 by, to Flesh and Blood.--- The Life of the pious
 Man is hid with CHRIST in GOD: It is an
 hidden Life. But God sees the Temple with
 Pleasure. The SAVIOUR who knoweth all Things
 is pleased with the sight. His Angels make their
 Acclamations upon it.

But that I may set this important Matter, yet
 in a fuller Light I shall be more punctual and par-
 ticular in my Account.

I behold the Infinite GOD in His Eternal SON
 assuming the Man Jesus, into such an intimate and
 conscious Union with Him, that in my SAVIOUR
 I now see a GOD-MAN, and a MAN, who has the
 Fulness of the GOD-HEAD personally dwelling
 in Him.

In this God-MAN I behold all possible Provi-
 sion for the happy Return of Man unto God, and
 all possible Encouragement unto Man to seek and
 look for such an Happiness.

As this my SAVIOUR is very GOD, and my
 Hope and Joy in Him is all animated from that
 Consideration; so, being one GOD with the FA-
 THER and SPIRIT, who thro' Him communicate
 them,

‘ themselves to me, I consider my self as coming to
‘ GOD in Him and conversing with the whole God-
‘ HEAD in my more immediately having to do with
‘ Him.

‘ THE first Thing I do, is to accept the Offers
‘ which this wonderful SAVIOUR makes to me of bei-
‘ ing mine and bringing me to GOD. I hear Him
‘ graciously offering to make me Righteous & Holy,
‘ reconcile me to GOD, quicken me to Live unto
‘ Him, and work in me that which shall be well-plea-
‘ sing before Him. I feel Him so apprehending of
‘ me that He disposes and enables me to give an
‘ hearty, joyful, thankful Consent unto these Pro-
‘ posals of Grace ; and in consenting to them, I enter-
‘ tain a comfortable Perswasion of my kind Recep-
‘ tion with Him ; I think it my Duty to be well
‘ persuaded, that He will surely do me Good.

‘ AND now what remains is, that as I worship GOD
‘ in the Spirit, so I may rejoice in CHRIST JESUS.

‘ WHEREFORE in the first Place I ask it of the
‘ glorious GOD with the Importunity, that having
‘ CHRIST concerned for me, I may also have Him
‘ possessing of me ; That I may have Skill, Will and
‘ Help from Heaven to converse with Him conti-
‘ nually ; That I may be so well of it as to keep con-
‘ tinually calling Him into my Thoughts, and feeding
‘ upon Him. I have declared unto the L O R D ,
‘ that if He would grant me this Felicity, I cared
‘ not what beset me ; I am willing and ready to en-
‘ counter any Thing that He shall please to order
for me.

‘ My Life is full of Sacrifices : But that which car-
‘ ries me well thro’ them all is this Consideration ;
‘ That while I have CHRIST, I have enough ; I can
‘ rejoice in Him while I have nothing else left unto
‘ me !

‘ By the faithful Dispensations of GOD I have been
‘ brought to this, That I feel my self dead unto all
‘ Creatures. I have employ’d the Sacrificing Stroke
‘ upon

‘ upon all my Enjoyments. My Serviceableness to
 ‘ the Kingdom of my SAVIOUR was the last Thing
 ‘ that in my Death to all Things here below I parted
 ‘ with ; The Thing which I could least of all part
 ‘ with : But this Darling, which I would fain have
 ‘ had saved from the Power of the Dog, I have also
 ‘ Sacrificed. I have submitted unto it that the Ever-
 ‘ Blessed ONE should not only make me vile among
 ‘ His People, but also utterly lay me aside from do-
 ‘ ing any more Services for His Kingdom in the
 ‘ World. --- I have been entirely dead unto every
 ‘ Thing else, and have had nothing but this one
 ‘ Thing left unto me, That I may have my JESUS
 ‘ not only doing for me, but also dwelling in me,
 ‘ and enabling me perpetually to feed and live upon
 ‘ HIM. This will be enough. I care not if I am
 ‘ stript of every Thing else, if I may but enjoy this
 ‘ Felicity.

‘ IN pursuance of this Felicity, 'tis not easy for
 ‘ me to delineate or enumerate the Methods of Con-
 ‘ versing with my only SAVIOUR, wherein I have
 ‘ been instructed of GOD. And it is impossible for
 ‘ me to express the Satisfaction that irradiates and re-
 ‘ plenishes my Mind upon the Discoveries of any new
 ‘ Methods for it. No Affluence of any Worldly
 ‘ Wealth, no, nor any Advances in any Sciences
 ‘ could so transport and ravish me !

‘ THE Blessedness of the Heavenly World lies in
 ‘ our being with CHRIST; and by being with
 ‘ the LORD, and beholding His Glory in precius
 ‘ Thoughts of HIM here, I apprehend my self even
 ‘ in Heaven upon Earth : And indeed the Light and
 ‘ Peace, the Joy, Strength and Purity with which
 ‘ it fills my Mind carries a Foretaste and Earnest of
 ‘ Heaven in it.

‘ I soar up to an inexpressible Contemplation on
 ‘ my SAVIOUR, as the Wisdom of GOD, who is
 ‘ the Archetype of the whole Creation, and in whom
 ‘ there are the original Ideas of all that is produced
 ‘ by

‘ by His Hands in the World, even that *Platform*
‘ and *Substance*, of which all Creatures are but the
‘ *Issues and the Shadows*.

‘ I am hence wondrously reconciled unto my ap-
‘ proaching *Death*, inasmuch as going from *Creatures*
‘ here, I go to Him in whom I shall find all that
‘ I leave and infinitely more.

‘ IN the mean Time I am sure, that whatever I find
‘ *amiable or comfortable* in any *Creatures* here, is much
‘ more to be found in *Him*.

‘ HENCE when I see any Thing that is *amiable in*
‘ any *Creatures*, I commonly fly away from them to
‘ my *SAVIOUR* and think, *How great is His Good-*
‘ *ness and his Beauty !*

‘ WHEN I find any Thing that is *comfortable in*
‘ any *Creatures*, I commonly hasten away unto my
‘ *SAVIOUR*, and think, *What Benefits will flow from*
‘ *Him to me ?*

‘ UPON the withdraw of any *Creatures*, or when
‘ any desireable *Enjoyments* are withheld or taken from
‘ me, I think, *What is it that would recommend these*
‘ *Things unto me ?* And I presently find my *SA-*
‘ *VIOUR* commended unto me by such and more de-
‘ *sireable Qualities. In his being mine I find every*
‘ *Loss repaired abundantly ! Dead unto every Thing*
‘ *but my SAVIOUR, I thus express my Sentiments ;*

‘ For the *Delights of this World*.— Such *De-*
‘ *lights* as I tast in the mere Tendencies of *Nature*,
‘ I would in the Taste of them think, *The Will of*
‘ *GOD, expressed in the Nature of His Works is thus*
‘ *complied with. But, Oh, What shall I find in the*
‘ *Infinite GOD Himself upon my going back unto*
‘ *Him !— Those Delights which are most helpful*
‘ *to me in seeing and serving of GOD are those*
‘ *which I would have the most Value for : And even*
‘ *my Appetites for my Food particularly shall be so*
‘ *regulated.—*

‘ regulated.--- But I know of no *Delights* comparable to those which I take in Communion with my SAVIOUR.

‘ For the *Riches* of this World.--- I use no *Labor* ;
 ‘ I have no *Desire* to obtain temporal *Riches* ; They
 ‘ appear to me very contemptible. My *Riches* are
 ‘ my Opportunities to do *Good*, and those Illumina-
 ‘ tions of my Mind which furnish me for it.--- In my
 ‘ SAVIOUR I have *unsearchable Riches*, and in my
 ‘ Fruition of Him I have a full supply for all my Wants.

‘ For the *Honors* of this World.--- My Abhorrence
 ‘ of having the great GOD robbed on my Account,
 ‘ by People gazing on me without being led thro’
 ‘ me to Him; renders all the *Honours* in the *Praise*
 ‘ of Men very distasteful to me. I do nothing to gain
 ‘ Honors for my self ; and if I do secure any Thing
 ‘ of *Esteem* or of *Station*, it shall be purely for the
 ‘ Interest of GOD.--- If I be accepted with my SA-
 ‘ VIOUR and employ’d in Work for His *Kingdom* and
 ‘ have His *Image* imprinted on me : Here are all
 ‘ the *Honors* that I wish for.

‘ I go over the *afflictive Things* with which my
 ‘ Life is all embittered (and I make the same Salleys
 ‘ towards CHRIST upon the Arrival of any new
 ‘ *Affliction*) I repair to my JESUS : I realize not
 ‘ only His *Hand*, but also His *Love* in sending the
 ‘ Trouble. I see my SAVIOUR once encountering
 ‘ the same Trouble, and I am heartily pleas’d at my
 ‘ Conformity to Him. I see how *patiently* and with
 ‘ what *Views* He bore the Trouble, and I wish to be
 ‘ like Him. I consider what is that *Good* which this
 ‘ Trouble deprives me of, and I see the same *Good*,
 ‘ and what is infinitely better, laid up in my SAVIOUR ;
 ‘ and I am satisfied. The *Thro’s* of my SAVIOUR I
 ‘ forever find sweetning the bitter Waters of *Mara*
 ‘ to me. I find Him the *Comforter* that always re-
 ‘ lieves my Soul, when I have Him near unto me.

• HOW many, O LORD, are the Tho's;
• which I form in my Mind concerning THEE! The
• Occasions on which, the Contrivances with which, I
• cherish the Tho's cannot be reckoned up in Order.

• WHEN I see any Thing excellent in any Man; it
• leads me to Tho's on the superior Excellencies in
• my SAVIOUR.

• THE Qualities of the various Animals which I
• happen to have before me, put me in Mind of the
• admirable Qualities by which my SAVIOUR is ch-
• deared unto me.

• WHEN I see People miserable in any Point; it
• raises in me some Tho's on the Miseries, from which
• I am delivered by my SAVIOUR, and my Obligations
• to my Deliverer.

• WHAT are the Uses of my Garments to the
• Parts that are covered with them? Of such Uses
• is my SAVIOUR to my Spirit, with the Tho's of
• which I have adored Him.

• WHAT is there in the Dishes of my Table to ten-
• der them agreeable unto me? And again Proper-
• ties I discern in my SAVIOUR; and the Tho's
• thereof give me an exquisite Relish of Him.

• I durst not let my Mind fallow as I walk the
• Streets. I rebuke my sel' with heavy Complaints
• (and I make my Moan to Heaven) if I have gone
• many steps without some struggle to pull down
• the Tho's of my SAVIOUR into my Soul: I have
• compelled the Signs in the Streets to point me unto
• something in my SAVIOUR that should be tho's
• upon. When I have been at a loss for fresh Tho's
• on Him, it has been but casting my Eye on the
• Shops of either side, and from the Varieties in them,
• I have had something of my SAVIOUR suggested
• unto me.

‘ ENQUIRIES after News are made with Frequency,
 ‘ with Eagerness : I am grown very Cold in such
 ‘ Things : My Concern for them and Pleasure in
 ‘ them is very much extinguished. Some new Tho’ts
 ‘ of HIM shall be the News, after which I shall be
 ‘ still most enquiring. Here I have my Curiosity
 ‘ gratified a thousand Times more than in the News
 ‘ of the common Occurrences in the World.

‘ I have sometimes an Expectation of some Satis-
 ‘ faction arriving to me, and a little of Strength and
 ‘ Impatience in it. I retund it : I have done expec-
 ‘ ting any good Things from this World : My Tho’ts
 ‘ usually are, What is the Good of that which I ex-
 ‘ pect ? O my Soul, All of this Good Thou hast al-
 ‘ ready in thy SAVIOUR.

‘ I have in my Study a very easy Chair : When I
 ‘ am going to repose my self in it, it is a common Re-
 ‘ flection with me, Return to thy Rest, O my Soul ;
 ‘ O my JESUS, Thou art the Rest of my Soul.

‘ On the LORD’s Day I would enter into the Rest
 ‘ of GOD. That I may Sabbathize aright I hear my
 ‘ SAVIOUR inviting of me, Come unto me, and I will
 ‘ give you Rest. On this Day I try to make a par-
 ‘ ticular Application of that Invitation. I get my
 ‘ Mind filled this Day with as many Tho’ts of my
 ‘ SAVIOUR as may be : Which Tho’ts in general
 ‘ have a Tendency to convey a sweet Rest unto the
 ‘ Soul that entertains them. And more particularly,
 ‘ if I happen to think of any Thing that may be un-
 ‘ easy to me, I presently seek a sweet Rest for my
 ‘ Soul in Jesus CHRIST as being and as doing what
 ‘ will be a Relief of that Uneasiness. Yea, I some-
 ‘ times now cast an Eye on the uncomfortable Things
 ‘ which give a Disturbance to my Rest in this World,
 ‘ on purpose that I may immediately take my Flights
 ‘ to something in CHRIST, that shall show me a plen-
 ‘ teous Redemption from them. So I rejoice in the
 ‘ LORD again & again, and so I find His Rest is
 ‘ glorious. EVERY

• **E**VERY Day I find in my self such Imperfections, Infirmitieſ, Mifcarriages, as cause me to humble and abhor my ſelf before the LOR D. Now I employ my own Humiliations for Scaffolds from whence I would raiſe the Praiſes of my admirab le SAVIOUR. Whatever I ſee mean & vile in my ſelf, I would proceed from thence to think, how much the Revereſe of this is to be ſeen in JESUS. From the Loathing of my ſelf I would paſs on to the Loving of my SAVIOUR. And ſo among other Conſequencies, I ſhall alſo affect my ſelf with the only Righteouſneſſ which I have to plead that I may be juſtified before GOD.

• **T**HE Pagans had their many gods, and for one Bleſſing they hop'd from one of their gods, for another from another. Now all the Glories which I find them diuiding among their many gods, I aſcribe unto my SAVIOUR who is the true GOD and Eternal Life; and look for every Bleſſing from HIM alone.

• **I**n my conuerſing with my SAVIOUR, I gaſthro many Portions of Scriptures which teſtify of Him; especially the Psalms, employing a Verse or a Clause at a Time for the Subject of my Meditation; when every Night I fall aſleep in JESUS. Now the Psalms are filled with Prayers, wherewith I find my Condition ſo ſuited that I cannot expreſſ it better before the LOR D. But when I preſent ſuch Prayers unto the LOR D it proves a vast Encouragement and Consolation unto me, and therein I maſtitain a moſt ſweet Fellowship with my SAVIOUR, when I think; This very Prayer was once preſented by my SAVIOUR unto HIS Eternal FATHER: My SAVIOUR once pray'd at this Rate & found Acceptance: I pray but as my SAVIOUR taught me and as HE did before me: Certainly ſuch a Prayer will be grateful unto GOD.

• Finally, In my admirab le SAVIOUR accompliti ing an Eternal Redempſion for us, I ſee glorious Transactions

Transactions and Occurrences. Now I am solicitous to feel the Power, the heavenly Power of these Things upon me, that I may come into an holy Fellowship with them, and with Him in them. This I take for a Token to me, that my SAVIOUR has been concerned for me in these Parts of his potent Mediation.

I see GOD becoming a Man in my SAVIOUR, I feel the Power of it in my returning to GOD and meeting with Him in my SAVIOUR.

I see my SAVIOUR leading an hidden Life, and passing thro' obscure Circumstances while He sojourned among us: I feel the Power of it in my being willing to have my Walk with GOD carried on, with all possible Concealment upon it.

I see my SAVIOUR doing illustrious Miracles upon the Children of Men in their Distresses: I feel the Power of it in my own Experience of the Divine Works upon my Soul, answerable to what was in those ancient Operations of the L O R D.

I see my SAVIOUR dying for my Sin, dying on the Cross: I feel the Power of it in the Death of my sinful Dispositions, my Dying unto Creatures, my having for this World the Sentiments of a Man hanging upon a Cross.

I see my SAVIOUR in His Resurrection triumphing over the Powers of Darkness, and entering into a New Life wherein He lives for ever more: I feel the Power of it in my rising and getting up out of my Lifeless Darkness, and my coming into a New Life, wherein I shall pursue the Delights of PIETY, quickned with an Everlasting Principle of it, to which I was once a Stranger.

THIS may be enough to illustrate the Way of Living in which the G O D of all Grace enabled DR. MATHER to proceed. In this Way of Living, He

He waited to see what his SAVIOUR would do for Him: Thus leaning on the Beloved of his Soul He would go up from the Wilderness of this World.

3. *HIS Occasional Thoughts and Ejaculatory Prayers.* If you will consider small and trifling occasions which may befall us in the course of our daily life, you will find that Dr. MATHER might walk in the fear of the LORD all the Day long, his Mind was continually conversing with GOD and preparing for Heaven in *Occasional Prayers and Meditations*. His Opinion and Persuasion concerning such Thoughts was, that while He was forming of them He was directly, nearly, sweetly answering the *Grand End* of his Life, which is to *Glorify GOD and acknowledge HIM*; That He was also therein rectifying his Soul and ripening it for the Employments and Enjoyments of the Heavenly World.

I shall now tell you some of the Rules which He prescribed unto Himself to awaken the *Thoughts and Prayers of a Religious Mind* on the Occasions which frequently occurred.

WHEN He heard a *Clock strike*, He could not help thinking and wishing, that He might so number his *Days as to apply his Heart to Wisdom*; and that He might so spend every *Hour as to be able to give a good Account of it*.

AT the Winding up of his *Watch*, He blefs'd GOD for another Day and desir'd He might spend it in Endeavours to glorify HIM.

WHATEVER Comfortable Things He saw any other Person enjoy He took the Comfort of it, adored the Goodness of HEAVEN and wished for a right Improvement of it.

HIS LIFE WAS FULL OF SERVICES: but on every one He would distinctly consider how to do it OUT of OBE-

Obedience to GOD, how to glorify and serve CHRIST, how to imitate HIM, and after all what an unprofitable Servant He was.

WHEN He dispensed Kindness to any Person, He would at the same Time lift up a Prayer for them, that they might not be unmindful of such Duty to HIM as thro' this Kindness they might be invited to.

He had oftentimes an Opportunity to express a Benignity to Bruit Creatures, either to feed them or make their Condition easy to them: He would do it with Delight and raise two Meditations upon it.
"I am now the Instrument of G O D unto these Creatures; HIS Kindness passes thro' my Hands to them: And will not the blessed G O D be as beneficent unto me as I am unto these Creatures? especially if, as they look unto me to be kind unto them, I always look up unto H I M."

WHEN he knocked at a Door, the Faith of our SAVIOUR's Promise was awakened in Him, Knock and it shall be opened unto You.

WHEN he mended his Fire, it was with a Meditation how his Heart and Life might be rectified, and how thro' the Emendations of Divine Grace His Love and Zeal might flame more agreeably.

WHEN he put out his Candle, it must be done with an Address to the Father of Lights, that his Light might not be put out in Obscure Darknes; and with a Wish that when He goes out by Mortality He might enter everlasting Life and Light.

As he tasted of the several Fruits which are the rich Product of Summer, he would set Himself to think on some special Glory of our SAVIOUR, of which he might by it be lead unto the Contemplation, and so address HIM with a rapturous Confession of it.

IN drinking a Dish of *Tea*, (of which he was a great Admirer) he would take an Occasion for these Tho'ts especially with the Ingenuity of *Occasional Reflection* and agreeable *Similitude*, that should have many sweet Acknowlegements of the glorious JESUS in them. And whatever *Delights* any of his *Senses* enjoy'd, it was soon sanctified and rendred more delightful by his making such an Improvement of it.

THE Servant of the LORD could say, *My Eyes prevent the Night Watches, that I might Meditate in thy Word.* When the Doctor waked in the Night, he would impose it as a Law upon Himself ever before he fell asleep again to bring some Glory of his *SAVIOUR* into his Meditations, and have some agreeable *Desire of his Soul* upon it.

WHEN he paid what he *ow'd* at any Time, he would reflect on what he *ow'd CHRIST* for paying his *Debt* to the *Justice of GOD*, and was delirious that he should owe no *Man* any thing but *Love*.

AMONG the *Occurrences* for the Expressions of *Piety* and *Thankfulness*, he would affectionately take Notice of the *mean Employments* wherein he saw other People occupied. When he saw those whose Business it was to *dig in the Earth*, to *sweep Chimneys*, cleanse the *Kennels*, or drive the *Coach*, the *Cart*, or *Wheel-barrow*, or exercised in the like low Degree; I say, when he saw those Men, it raised his Heart in Wonders at the *Goodness of GOD*, which distinguished him with nobler Employments.

WHEN he visited a Sick Person he would fetch some Admonition relating to the *moral Distemper* in his Heart and Life, analogous to the Circumstances of the diseased Person.

If any Thing began to raise any Ebullition of *Anger* in him, he would endeavor to allay it by thinking, "What Provocations have I given to the great GOD?"

The Life of

GOD; and what was the Meekness and Wisdom of my blessed JESUS when he met with Contradiction from Sinners.

WHEN he washed his Hands, he must think of the clean Hands, as well as pure Heart, which belong to the Citizens of Zion.

AND when he did so mean an Action as paring his Nails, he tho't how he might lay aside all Superfluity of Naughtiness.

SOMETIMES he had kind Presents made him: He would by the Quality of the Presents be awakened unto particular Acknowledgments and Resolutions. He would think, What Good Thing should that Man wife, and what Good should be do, whom GOD obliges by bestowing such Things upon Him? And he would always add a Reflection upon the Humiliation of our SAVIOUR who wanted such Things, thro' the Ingratitude of an evil World.

WHENEVER he met with any Crooked Thing, he reflected after this manner; My Will is crossed; but what particular Instance of Disobedience and Contradiction to the Will of G O D should this Affliction lead me to consider of.

He had for many Years a Morning Cough: it every Morning raised proper Dispositions of Piety in him.

IN managing his Correspondencies, He would think, What honourable Mention can I make of my S AVIOUR here, and what Service may I do for the Kingdom of my S AVIOUR on this Opportunity? He afterwards added three Reflections. First; When he was Sealing a Letter and sending it away, he would with an act of Resignation put it over into the Hands of the Divine Providence for the Safety and Success of it. Secondly; When he was opening any Letter, he would lift up his Heart to Heaven that

ed, and no better place now living, than was MARY,
he might be prepared for whatever was grievous or
joyful. Thirdly; In his last Prayers in his Study
at Night before he went to rest, he would call to
mind whom he had received any Letter from in the
Day, and would make particular mention of that Per-
son and pray for suitable Mercies for him.

Thus I have given you a Specimen, which is all I
intended, and all you can expect here.

2. But that so the Doctor, whether he eat or
drank or whatever he did, might do all to the Glory
of GOD; he was very constant in *Ejulatory Prayers*
and *Praises*.

The particular Seasons, in which he was furnish'd
with them, were as follows, viz.

BEFORE he set upon any signal *Act of Worship*, an
Ejaculation must ask for help in that Act.

WHILE he was joining with another in *Social Praying* he would fix his wandring Heart by annex-
ing such a pertinent *Ejaculation* unto every Sentence
that was uttered as, "LORD, I own it, or LORD
I ask it!"

In hearing of a *Sermon* he would tack a serious
Ejaculation upon every *Text or Head* that should be
proposed in it.

BEFORE his Preaching of a *Sermon*, he revolved
it in a Meditation that should turn every part of it into
some *Ejaculation*.

His Course of daily *Meditation*, which he car-
ried on, had agreeable *Ejuculations* intermixed in the
whole Exercise.

Numberless *Ejaculations* at the *LORD's Table* he
thought highly seasonable.

In Singing a *Psalm* and Reading a *Chapter*, as
he went along he would form agreeable *Ejuculations*
out of every Verse.

WHEN in his leisure Minutes he fetch'd *Lessons*
from the *Creatures* of GOD, he would not dismiss
them until he had put them into proper *Ejuculations*.

WHEN any new *Comfort* was conferred on him, he had this Ejaculation, " *LORD, Help me to employ this Talent for thy Glory* ". And when any new *Trouble* was inflicted on him, he prayed, " *LORD, Help me to bear as well as to bear the Rod* ".
12. This is found in his own Diary book.

EVERY new matter of *Care* bro't with it new Matter for his *Prayers*: He thought therefore that the least he could do was to carry a short *Petition* to the *LORD*; and thus he asked the smile of Heaven upon all that he had to do.

ESPECIALLY if any weighty *Question* was propounded unto him, he would not answer it until he briefly address'd Heaven for a right *Answer*.

He had often " *LORD, Save thy People* " in his Mind; such *Ejaculations* for the Church of God, he often used.

He liked that good Rule which one proposed for himself, *When I think of my Friend, let it be with a praying Tho'r.*

When he was informed of any Neighbour in affliction, he thought it bespoke his charitable *Ejaculations*.

WHILE he walked the Streets, or sat in a Room with his Mind otherwise unemployed, he would not lose the Time, but use his *Wit* as well as *Grace* in contriving some suitable *Blessing* for such and such as were before him; and then he would form it into an *Ejaculation* for them. Thus none, but He that knows the Tho's afar off, were acquainted with the secret pious Motions of his Soul.

---So much for *Ejulatory Prayers* for the present.

THE Seasons for *Ejulatory Praises* you may take as follows, viz.

THE Occasions which occur'd for his *Prayers*, sometimes too, solicited for his *Praises*.

EVERY Dispensation of God afforded Matter for such an *Ejaculation* to him.

ESPZ.

ESPECIALLY, when any conspicuous Mercy was bestowed upon him, he express'd his Gratitude by some grateful *Ejaculation* upon it, such as, *Thou art good, and Thou doest Good.*

AND whenever any Perfection of Gov was by any Effects manifested unto him, he would by some adapted *Ejaculation* celebrate that Perfection, laying, *LORD, how great is thy Power, thy Wisdom, Justice, Sovereignty and Bounty.*

---- Thus likewise of *Ejaculatory Praises.*

I will resume the Head of *Ejaculatory Prayers*; and shall conclude this Head with some of them, which he us'd at a Table once and in walking the Streets; by which you may guess very easily, how he walked as in the light of GOD.

AT a Table, where he tho't it not proper to say much, and the Discourses of others were too trivial to be worthy of his Intention.

LOOKING on the Gentlewoman that carv'd for the Guests; " *LORD, tho't he, Carve a rich Portion of thy Graces and Comforts to that Person.*"

A Gentlewoman stricken in Years; " *Lord, adorn that Person with the Virtues which Thou prescribest unto aged Women.*"

For a Gentlewoman newly Married, " *Lord, Marry and Espouse that Person to Thy self in a Covenant never to be forgotten.*"

For a Gentlewoman very beautiful, " *Lord, Give that Person an humble Mind, and let her be most concerned for thosc Ornaments that are of great Price in thy sight.*"

For one of our Magistrates, " *Lord, Inspire that Person with Wisdom, Courage and Goodness to seek the Welfare of thy People.*"

One of the Ministers; *Lord, Encline and affix that Person to be a faithful Steward in thy House.*"

One unhappy in his Children ; ' Lord, Convert the Children of that Person, and let him have the Joy to see them walking in the Truth '.

One weakly and sickly ; ' Lord, Let the Son of Righteousness arise on that Person with Healing under his Wings '.

A Physician ; ' Lord, Let that Person be successful in his Practice ; and let him carry the Distempers of his own Soul successfully to his Healer '.

One that had met with great Losses ; ' Lord, Give that Person the good Part that can never be taken away '.

And for the Servants giving Attendance ; ' Lord, Make them thy Children and Servantes of JESUS CHRIST '.

WHEN he walked the Streets, he still blessed many Persons who never knew it, with secret Wishes after this manner for them ;

UPON the sight of a tall Man ; ' Lord, Give that Man high Attainments in Christianity : Let him fear GOD above many '.

A lame Man ; ' Lord, Help that Man on moral Accounts to walk uprightly '.

A Negro ; ' Lord, Wash that poor Soul ; make him white by the Washing of thy SPIRIT '.

CHILDREN standing together ; ' Lord, Let the blessed Hand of CHRIST be put on these Children '.

CHILDREN at Play ; ' Lord, Let not these Children always forget the Work upon which they came into the World '.

A Merchant ; ' Lord, Make that Man a wise Merchant '.

A very little Man ; ' Lord, Bestow great Blessings upon that Man, and above all thy SON the greatest of all Blessings '.

A Man on Horse-back ; ' Lord, Thy Creatures serve that Man ; help him to serve his Creator '.

YOUNG People ; ' Help them, O Lord, to serve their Creator in the Days of their Youth '.

YOUNG

Young Gentlewomen; 'Lord, Make them wise Virgins, and as the polish'd Stones of the Temple.'

A Shop-keeper busy at Work; 'Let not this Person so mind the Affairs of this World as to neglect the one Thing needful.'

A Man going by without observing him; 'Lord, I pray THEE, Help that Man to take a due Notice of CHRIST.'

One in Mourning; 'Lord, Give that Man the Comforts which Thou hast promis'd to the blessed Mourners.'

A very old Man; 'Lord, Make him an old Disciple.'

One leaning on a Staff; 'Teach this Person, Lord, to lean on his SAVIOUR.'

One who had spoken injuriously of him; 'Lord Bless, spare and save that Person even as my own Soul; may that Person share with me in all the Salvations of GOD.'

One that was reckoned a very wicked Man; 'Lord, Rescue that poor Man who ('tis to be fear'd) is possess'd by Satan, who leads him captive.'

In like manner, when he has been sitting in a Room full of People at a Funeral, where they take not much liberty to Talk, and where much Time is most unreasonably lost; he usually set his Wits to work to contrive agreeable Benedictions for each Person in the Company.

But it were endless to exemplify a thousandth part of those Ejaculations, in which his Grace & Love were exercized.

4. HIS Fasts, Thanksgivings, Vigils, and Self-Examinations.

1. **FASTING**, however in this Generation it may be despised, is very useful not only because Nature, but also Grace, fares the better for it, and is strengthen'd by it: Hence it is that so many religious Men have looked upon it as a necessary & important Duty.

THEIR

THERE is a Passage in the Talmuds (*in Hierosyl. Kilnim.* Fol. 32. 2.) that Rabbi Josi fasted *eighty Fasts* and R. SIMEON BEN LACISH *three Hundred*; that they might see R. CAIJAH RUBBAH. The Jews report of R. ZADOK that he did so mortify himself with Fasting that he was commonly called *Chalba i. e. the Weak.* They tell us also of R. JOSHUA BEN ANANIAH that his Face was black by reason of his Fastings.

So very frequent among the *Primitive Christians* was the Practice of this Duty, that it was to be discovered in their Faces and Joints; so that *Pallidi* and *Trepidii* were the opprobrious Names which the Heathen for this Reason gave them.

BUT among those that have done *virtuously* in this Respect, perhaps Dr. MATHER has excelled them all.

In my Sermon on my Father, I said, by a very moderate Computation, he kept about *Four hundred and fifty Fasts*: I computed thus, That from his fourteenth Year almost unto his Death, he tho't himself starved unless he *fasted* once a Month; that he, when concerned in any very great Affair, would also very often keep *Weekly Fasts*, sometimes two in a Week; and insinuac as he kept not Records of *all* the *Fasts* he observed and so I could not exactly number them, I therefore tho't the Number above specified to be a moderate Computation.

I shall here give you his Frame, his Sentiments and Actions on two or three of his Days of *Fasting* (*in his own Words*) from which you may judge of the rest.

SETTING apart a Day (the Day past) for *Prayer* with *Fasting* in my Study; I judged my self before the Lord for my various Transgressions; and in the Distresses of my Soul, beholding my Misery by my Estrangedness from God and Exploledness to his Wrath; but believing that the Lord JESUS CHRIST the only Mediator was willing to have Mercy

Mercy upon me, after all the Indignities I had put upon Him, if I now looked unto Him : I earnestly beseeched Him graciously to take Care of all that concerned my Salvation, and rescue me from all the Confusions I had brought upon my self by my leaving GOD, and be my Priest, Prophet and King forever. And I profess'd unto Him, that I left my immortal Spirit in his blessed Hands, and that I would expect every part of my Welfare as the fruit of his blessed Satisfaction & Intercession ; and that I would submit unto his glorious Dominion, Power and Wisdom so as never willingly to withdraw from the Regulations of them ; but I would fly unto his precious Blood for Pardon whenever I perceived in my self any Deviations. And I concluded with a triumphant Faith that He would do me Good, and GOD would have no Controversy with me ; and that I should after a desireable manner Know, Love and Honour Him ; and that I shall find my never dying Soul under the peculiar Care of a merciful Redeemer in the Times of the greatest Extremity that shall or can ever come unto me

---THUS on one Day.

ON another Day he writes thus ;

THIS Day having humbled my self and judged my self before the LORD for my many Provocations, and watered my Couch with my Tears in the Apprehension of my exceeding Vileness ; at length Floods of Tears gushed from me in my laying hold on the pardoning Mercy of GOD in JESUS CHRIST. The Spirit of the most High bro't me to a marvellous Temper which was to me like the very Suburbs of Heaven, wherein He assured me that *all my Sins were forgiven* ; and that his Anger in the sense of which my Soul trembled, should no more burn against me. Upon this I called unto mind the Names of as many Persons as I could *any ways* learn had reproached and injured me ; and I most heartily beg'd the GOD of Heaven on the behalf of them one by one, that they might be blessed with

with all the Blessings of Goodness, and such Blessings especially as were most suitable for them.

I also besought the Lord that I might never Sin against Him with Will or Design or Delight any more. I profess'd unto Him that I should rejoice to Dy this very Day, if I might be everlastingly delivered from sinning against Him: I declared before Him that I was very sure I should be with CHRIST e're long, and joyfully behold his Face in sinless Glory.

ON another such Day I find in his Papers, That he did with Plenty of Tears lament his Wretchedness: And herein, says he, I was carried forth to declare unto the Lord, that having dishonoured His glorious Name, if there were no other way for the Honor of it to be recovered except in my Ruin, I laid my self down at His holy Feet to be disposed of for ever by Him as He should please. But yet I said, that His Name was a GOD that would abundantly Pardon, and that He had provided a way for the Glory of it, and that whosoever will accept of Salvation in and thro' CHRIST should upon His Word be sure to have it; and so I concluded with Assurance that the Lord JESUS CHRIST was interceding for me, and that because He had Liv'd & Died I should not Dy but Live. And these Motions of Soul in me were accompanied with very rapturous Hallelujahs, with Transports of Love and Praise; telling the Lord that now I would be His forever, and I longed now to be with my REDEEMER in the Mansions that are above where I shall certainly be; but for one Reason I desired to Live a few Days more upon Earth, even that I might Labour & Suffer for Him, and Serve Him, where I had sinned against Him: And this shall be my Work, all the Day long while I have a Day to live.

THERE was once a Time and a Thing in which the Doctor was full of dittres. His Temptations and Difficulties were extraordinary: He thought himself called unto more than ordinary Humiliations, Supplications and Resignations. In this Time he rarely let a Week pass without setting apart a Day for Fasting with Prayer for many Months together; and evor now and then he had his Vigils for a Conversation with Heaven; and every Day for the most part he had one secret Prayer more than he used to have and lay prostrate in the Dust with Tears before the LORD; yet he tho't it necessary to do something more than all this.

He had often in his Life kept two Days of Fasting and Prayer in one Week: But now he was resolved to spend Three Days after this manner in his Study, and beseech the LORD thrice, knocking at the Door of Heaven for three Days together; and he was carried thro' the Undertaking even beyond what his feeble Constitution could have looked for.

He was desirous that each Day should have it's peculiar Character, tho' there were many general Strokes of Devotion which were common to all the Days.

THE Character of the first Day was Confession of, and Contrition for the Sins which might expose him to the Displeasure of Heaven; (in which he used a Catalogue of Things forbidden and required in the Commandments, as well as the Ingredients of Original Sin) and he petitioned for the Pardon of all thro' the Blood of the Lord JESUS CHRIST.

THE Character of the second Day was Resignation to the Will of GOD in whatever Sortows had befallen him, and in the sorrowful things which he could imagine might possibly be inflicted on him. He found astonishing Entertainment from Heaven in this Action.

THE singular Character of the third Day was Request; first for Help under and against all the Assailes

Assaults of Temptations upon him ; and then, for the Angelical Ministry to be employ'd on his Behalf and for his Help in those Cases, in which the Heirs of Salvation use to be befriended by the Ministers who do the Pleasure of the L O R D .

I will now use his own Expressions :— ‘ My Three Days left me in a very desireable Frame ; very fearful of Sining against GOD, very raised in my tho'ts of CHRIST, and Heaven, and very watchful to do Good and bring forth Fruit unto the LORD .

‘ But because an Admission to extraordinary intimate Communion with Heaven uses to be followed with sore Buffetings from Satan either by *internal Impressions or external Occurrences*, I had a trembling Expectation of what might follow upon that Intercourse with Heaven to which I had bin newly admitted.

‘ *The Evil that I feared came upon me*, but yet I received a marvellous Harvest of the Three Days. The Design of them was obtained to Admiration ’.

I will insert but one more Day of Prayer with Fasting, which he kept under some Temptations ; on which I find he has entred this Record.

‘ It was a Day full of altonishing Enjoyments, a Day filled with Resignation, Satisfaction & Heavenly Astonishments. Heaven has as it were been opened unto me this Day. Never did I so long to dy and fly away into Heaven ! I have seen and felt unutterable Things, I have tasted that the L O R D is gracious. I can by no means relate the Communications of Heaven to which I have been admitted. I am now sure that the great GOD is my G O D , that I stand before HIM in the Righteousness of CHRIST, that no Good shall be with-held from me, that GOD will use me to glorify HIM greatly, and that I shall be an Object for the Everlasting Triumphs of infinite Grace.

I was scarce able to bear the *Extasies of Divine Love* into which I was raptured. They exhausted my Spirits ; they made me faint ; they were insupportable ; I was forced to withdraw from them lest the Raptures should make me swoon away.

I could produce a vast Multitude more of his Entertainments, his Tho'ts and Methods on Days of Fastings, but it would swell this Book to too great a Bulk.

2. I come therefore to write of his *Thanksgivings*, which were very numerous : I shall collect but three Instances out of the many that are before me.

ON one Day he kept, he set himself ;

1. To recollect the merciful Dispensations of GOD unto him.
2. To consider the Aggravations of those Mercies in the Greatness and Freeness of them.
3. To register them in his Memorials.
4. To acknowledge them in his Devotions.
5. To contrive what Returns he should make by way of Gratitude to GOD.

He writes, " I spent the Day in such Exercises ; and the sweetnes of them with the heavenly Afflatus they bro't upon my Mind, made me a rich Re-compence for the Labor of them :

" IN the Close of the Day coming to ponder,
What shall I now render to the LORD for all
his Benefits ?

His Tho'ts are thus written down.

" I. SHALL I not love the LORD, and be constant, fervent, unwearied in serving of HIM ? Especially in the Rules I have proposed for my Conversation ?

" II. SHALL I not endeavor to shine by a good Example ?

" III. SHALL I not husband & redeem the Golden Hours, which I enjoy in the midst of so many Smiting Providences ?

IV. SHALL I not every Day in every Capacity,
 Relation, Company be contriving, *What can I now
 and here do for GOD?* And lay my self out ac-
 cordingly?

‘ OH ! That GOD would help me thus to do !

ON another of these Thanksgivings he writes thus ;

‘ THE Ferenoon of this Day I spent ;
 ‘ I. IN acknowledging my own *Vileness* before
 ‘ GOD, by which after an aggravated Manner I have
 ‘ become *unworthy* of all that *Goodness and Mercy*
 ‘ that has followed me all my days.

II. IN acknowledging those *Glories* which belong
 ‘ unto the great GOD as HE is infinitely excellent in
 ‘ *Himself*, and as HE is the *Creator and Governor* of
 ‘ the World, and unto JESUS CHRIST as HE is
 ‘ one *alzogther lovely*. --- In these Exercises my
 ‘ Heart was bro’t to such Frames as would have turn-
 ‘ ed a *Dungeon* into a *Paradise*.

‘ IN the *Afternoon* I went over the *former Kind-
 nesses* of GOD unto my self in my *Tho'ts*, my
 ‘ *Psalms*, my *Praises*.

‘ BUT I more especially singled out *three Things*
 ‘ in which I have seen the Favor of GOD ; viz. An-
 ‘ swers to *Petitions*, Rescues from *Temptations* and
 ‘ those *Afflictions* by means of which I have enjoyed
 ‘ *both*.

‘ I essay’d then to bless the LOR D for those Favors
 ‘ with which at present I am on every side surrounded,
 ‘ such as,

‘ My *Life and Health*.

‘ My Accomplishments in any Points of *Learn-
 ing*.

‘ My well furnish’d *Library*.

‘ My Improvement in the *Ministry of the Gospel*.

‘ My peaceable *Settlement* in a Place of great Op-
 portunities to do Good.

‘ My Success in my public and private Labors.

‘ My Acceptance and Interest among the People
 ‘ of GOD.

‘ My

‘ My Enjoyment of my Father to this Day.
‘ THE notable Growth and Peace of the Flock,
over which I am a *Pastor*.
‘ HAVING employ’d my Admiration and Adora-
tions upon the Grace from whence these Things do
come unto me; I then came to consider the *free*
Grace of GOD unto me in,
‘ THE *Gift* of CHRIST unto the World.
‘ THE *Offer* of HIM unto *my self* in particular.
‘ THE *Sense* of the Necessity of CHRIST, GOD
has given me.
‘ THE *Union* with HIM to which the Holy SPI-
RIT has bro’t me.
‘ AND all the further Operations of the HOLY
SPIRIT upon my Soul, by which He is continually
making me more meet for the Inheritance of the
Saints in Light.
‘ I concluded the Day with considering, *What*
‘ shall I render to the L O R D?
‘ I then gave my self, my whole self, all my Powers,
Members, Capacities and Interests (which I own’d
was the least that I ow’d) unto the LORD.
‘ IN particular I added, That, since I owed all my
good Things to the *Compassions* of GOD, I would
always be contriving how to honor *H I M*, and
would procure some *Testimony* against some com-
mon Evils in the Land which are offensive to *H I M*.
‘ AND since it was the Mediation of CHRIST un-
to which I owed the Procurement of all, I would
preach a Sermon, the Scope of which should be to
magnify the L O R D J E S U S C H R I S T, and invite the
Minds of Men to an assiduous Contemplation of his
Glories’.

THE Third and last I shall write of, shall be more
particularly described than the rest, because of some-
thing more singular and instructive in it.

‘ On this Day, I considered that as by the *Praises*
of GOD, I should bee me like the *good Angels*;
thus it was a very reasonable Thing that I should
offer my extraordinary praises to Him *for His Angels*.

‘ I saw that the Scriptures mentioned the *Ministry* of the good *Angels*, about the *Heirs of Salvation* with Frequency; and I saw that my Life had been wondrously signalized by the Ministry of those *Angels*. Wherefore loth to be guilty of such an unthoughtful Neglect of the *Angels* as the Generality of the Faithful who enjoy the Assurances of those *Heavenly Guardians* are, I devoted this Day to glorify the GOD and Father of my LORD JESUS CHRIST for the *Ministry of ANGELS*, which has notably befriended me unto this very Day. And I expected in this Way not only to render my self more agreeable to those excellent *Spirits*, but also to obtain from their and my LORD a more signal share of their Influence than had ever yet been granted me.

‘ In the Evening before this Day, I was *amaz'd* when I beheld, but happy that I *plainly* beheld, the happening of several Things that seemed as it were contrived on Purpose to indispose me for the Duties now before me: But I comfortably got over all the Indispositions.

‘ TWILL be needless to relate how many *Hymns* I sang referring to the *Angels*.

‘ IN the Morning I wrote an Illustration upon a Text about the good *Angels*: And I made my *Family-Offering* suitable to the Design before me.

‘ AND one *Law* which I laid upon my self this Day was, that in all the *Intervals* of more *stated Thinking*, as I passed from one Object to another, I would make *Ejulatory Thanksgivings* unto the LORD upon all the Occasions which offer'd themselves unto me. But how many Scores of *Ejulations* thus occasionally acknowleging the Greatness and Goodness of GOD passed from me this Day, I cannot reckon.

‘ My chief Exercise in the Forenoon was, To consider exactly, and with as much of Scripture and Learning

Learning as I could, the *Existence*, the *Properties* and the *Relations* of the good Angels ; and, the *Honor*, but not *Worship*, due to those benign Spirits : And then to run over the marvellous References to their *Ministry* which I have here and there found scattered in the *Oracles* of God ; whether towards particular *Saints* or towards the *Church in General*. These Considerations with a vast Variety took in the chief of the Story of the *Bible* together with the *Apocalyptical Prophecies*, especially in the *Trumpets* and *Vials* wherein *Angels* are concerned. But my Considerations were still directed unto the *LORD* with my Desires, that *HE* should forever be magnified and glorified for the Things, in which he had thus commissioned his *Angels* to be his Messengers and his Instruments.

I cannot fully express the *Elevation of Soul*, with which I went thro' these noble Exercises ; which Exercises at last I concluded with Assurances, that I should one Day come to praise *HIM* that sets upon the Throne and the Lamb in the Company of his holy *Angels* forever.

In the Afternoon, I looked over some *Catalogues* of *Mercies* received from the *God of Heaven*, which I had heretofore entred into my *Diaries* : and by comparing of what I read in the *Book of Heaven* about the *Agency of the Angels*, I examined, where I might make an Allowance for their subordinate Agency in my own Affairs.

The main Heads of *Kindness* done for me which the Word of *God* permitted me to count *Angelicall* were these.

I. I have Reason to think, that the *Parental Government*, which in my Childhood was a thousand Ways a Blessing to me had a *Bias* very often given to it by the *Angels of Gon.*

I considered *Jud. xiii. 12. 13.* and *Mat. ii. 12.*

‘ II. I have bin preserved in and from many *Dangers* while I was yet a *Chil'* by the *Angels* looking after me. --- I considered *Mar. XVIII.* 10.

‘ III. In my *Education* I was wonderfully circumstanced by Helps and Means of Learning, by a Capacity to Learn and kind Conduct of *Tutors*, which the *Angels* doubtless influenced. --- I considered *Gen. XXI.* 17. 18. 19.

‘ IV. WHEN Epidemical *Sickness* have carried off many of my Neighbours, and I have bin in the midst of them, I have been kept unto this Day, by the *Angels* about me. --- I considered *Psal. XCI.* 3. 4.

‘ V. I have made many *Journeys* and never yet came to any Harm in any of them : The *Angels* were my Keepers. --- I considered *Psal. XCI.* 11. 12.

‘ VI. I was blessed with an early *Conversion* to God ; and the blessed *SPIRIT* has bin ever since wondrously at work upon my Soul to fit me for the Society of *Angels* in a better World. Here was a *Joy*, and as to many Circumstances, a *Work* of *Angels*. --- I considered *Luk. XV.* 10.

‘ VII. My Call to the *Ministry* of the *Gospel*, and the Hearts of People being so disposed that I have had my Call in so remarkable a Place as where my Lot is cast, ha's bin a Thing full of *Wonders*, and I don't fear to say full of *Angels*. --- I considered *Acts XVI.* 9. 10.

‘ VIII. THE Door of *Utterance* Opened for me hath some surprising things in it, which I am certain have proceeded from the *Angels* of God. --- I considered *Luk. I.* 20. *Isa. VI.* 6. 7.

‘ IX. My strange Opportunities to do Good and serve the Church of *CHRIST* both by *speaking* and *Writing*; and the *Impulse* I have often had upon

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upon my Mind, at which I have often bin amaz'd,
There has bin the Energy of Angels in these
Things. --- I considered Act. x. 30, 32. Act. viii. 29.

X. My Marriages have bin under the Direction
of Angels, and the Condition of my Family also. ---
I considered Gen. xxiv. 7.

XI. THE Provision of a Food convenient for me
have frequently bin so strangely tim'd, that I were
blinder than a stone if I should not see Angels my
Providers. --- I considered Psal. lxxviii. 25.

XII. UNREASONABLE Men that had
no Faith have Zealously sought my Ruine for my
Faithfulness to the Interest of CHRIST; but I have
had an Host of Angels for my Guard. --- I consi-
dered Gen. xxxiii. 4. and Dan. vi. 22.

XIII. My lost Health has bin restored and prolon-
ged; Have not the Angels bin my Physicians. ---
I considered John v. 4.

XIV. MANY a Time have I bin ready to do
those Things which would have bin very contrary
to God's Glory as well as pernicious to my own
Welfare; but I have bin strangely hindred: By
whom? Truly the Angels of the LOR D. --- I con-
sidered Numb. xxii. 32.

Such Things as these I did with multiplied Halle-
lujahs acknowlege on my Study Floor before the
LOR D. And in the midst of my rapturous Praises
I could not forbear saying, Bless the LOR D, O
my Soul, and forget not all His Benefits! And, if
any good Angels of the LOR D are now nigh
unto me, Do You also bless the LOR D ye Hea-
venly Ministers; And Oh, adue that free Grace of
His, which employs You to be serviceable to so poor,
so mean, so vile creatures as is here profane before
HIM.

FROM

From hence I went on to *Supplications* that
the great GOD would go on more than ever to
employ His *good Angels* for my *Good*, which I
also then particularized in many Articles; and that
He also would preserve me from the Illusions and
Injuries of *Evil ones*.

I then considered, What *Returns* I should make
unto the *Lord* for the *Benefits*, which I have recei-
ved by His *Angels*. And here I tho't on the
Message which an *Angel* bro't from Heaven unto
one of his Fellow Servants towards the Cloſe of a
Day spent in extraordinary Devotions, *Thou art*
a desirable MAN. [*Dan. ix. 23.*] So I spent an
Hour or two in considering what would render me
such a Man.

One special Thing wherein I proposed unto my
self a way to become *desireable* was to become *An-
gelical*.

— Accordingly I considered;
How the *Angels* were continually engaged in
beholding and admiring the *Glories* of the great
GOD. [*Mat. xviii. 10.*]

How *They* were continually studying the *Myste-
ries* of Redemption by *JESUS CHRIST* with the
Characters and Approaches of His Kingdom. [*1 Pet.
1. 12.*]

How *They* were continually upon the *Wing* to
go upon the Errands of the King of Heaven. [*Psal.
ciii. 20, 21.*]

How *They* were continually *doing of Good* a-
mong the People and Churches of the *Lord*, [*Heb.
1. 14.*]

How *They* took particular Satisfaction in the
Conversion of miserable Sinners. [*Luk. xv. 10.*]

How the *Angels*, in fine, were very *Holy*.----
These Things I considered for my own *Imitation*.

But for the Cloſe of all; because I tho't it
would be a little *Angelical*, as well as otherwise
agreeable,

‘ agreeable, I took a List of many poor People in my Flock with some Care to have their Neces-
ties relieved against the approaching Winter’.
AND so the Day ended.

3. IT is impossible for me to tell how many VIGILS Dr. MATHER kept, he not always keeping an Account of them : I shall therefore only in general let you know that he frequently in former Years conversed with his SAVIOUR in the Night Watches.

He considered that the Primitive Christians in Obedience to that Command of *Watching unto Prayer* sometimes had their VIGILS which were of great Use unto them in their Christianity. To spend a good Part of a Night now and then in *Prayer*, and so take the Advantage of a nocturnal Solitude, and abridge themselves of their usual Rest, for the sake of a devout Conversation with Heaven ; They found God rewarding them and the Devotions of such VIGILS with a more than ordinary Degree of Heavenly Consolation. And so the Doctor likewise found it. He has frequently withdrawn from his Lodging agreeable enough unto Him, and in the Dead of the Night has retired unto his Study ; where he has thrown himself on his Floor in the Dust, and wrestled with him in Prayer for a great while together. In doing thus he was rewarded with unutterable Communications from Heaven.

4. I will here give my Reader the Result of three Self-Examinations, which I find in the Doctor’s Papers, and which will be sufficient to show how he proceeded in that Exercise.

I find in one of his Self-Examinations, preparatory to a Communion, what follows recorded.

‘ I find ; [.] Not only my Understanding sees, but my Will chuses the great GOD as my best Good and my last End.

‘ i. My

‘ 1. My Interest in HIM is my greatest *Wish* and Joy. According to, *Psal.* xvi. 5,6. *Psal.* lxxiii. 25. *Lam.* iii. 25. *Isa.* xxvi. 13.

‘ Object. THEN You would be more careful and earnest for securing it.

‘ Answ. 1. I mourn under and strive against my own coldness, and endeavour to stir up my self.

‘ 2. My Zeal to make sure of any other Enjoyment is not so lively as to make sure of this.

‘ 2. I do heartily embrace and propose the *Glory*-*fying* HIM, as the main Design upon which I would be and live and work.

‘ Quest. HOW do you know that?

‘ 1. By my frequent and actual *Dedications* to his *Glory*.

‘ By the Disposition of my Soul in *Prayer* for any Mercy; above all for that Mercy.

‘ 3. By my exceeding *Satisfaction*, when I see God acknowledged, especially when by me, or by my means.

‘ [2.] WITH much Detestation I reject all that which hath made any *Separation* between the LORD and my Soul. ---*Sin* is that accursed Thing, *Isa.* lix. 2. Wherefore--- I lament it; I abhor it; I labor to avoid it.

‘ [3.] I essay to come unto JESUS CHRIST the ever-glorious *Mediator* that I may be instated in the full Enjoyment of GOD. According to *John* xiv. 6.

‘ 1. THIRSTY after the *Fountain of Life* in GOD, to the Lord JESUS CHRIST as the Way.

‘ 2. I would have none but HIM to be my SAVIOUR.

‘ 3. I am free that HE should execute every one of all his *Offices* in the accomplishing of my Salvation. Blessed be the LORD, who has not left me destitute of his Eternal Mercies.

‘ I employ’d a Collection of *Marks* which I had lying by me ; I proceeded by *direct* rather than *reflex* ones ; That is to say, Examining whether I had done these and those good *Things*, I put it out of Doubt by doing them over again. Incredible Satisfaction and I hope some Satisfaction was the Effect of these blessed Exercises ’.

THE Result of the second *Self-Examination*, which I promised, I find written as follows.

‘ ASKING the Help of Heaven in this *Work*, that if I were yet unsound I was desirous to begin the Work of *Conversion* again, and anew go over all the sorrowful Hours which I had seen in that Work ; But that if I saw my owne Sincerity, my Hands would thereby be strengthned in the *Warfare* to which I am called.

‘ I then found such *Things* as these, which made me hope that the L O R D had begun a never dying Work of his Grace upon my Soul.

‘ 1. THE Supreme Design and Desire of my Soul is, that God may be forever glorious.

‘ INFERIOR Ends are become despicable in my Eyes ; and I apprehend those to be the vilest Fools, who live only unto themselves.

‘ THE Voice of my Soul is, Oh, let the L O R D be magnified ! Hence I am contriving every Week, every Day and perhaps oftner than so, What can I do for the Name of G O D .

‘ HENCE my Thirst after an Enlargement in the Service of God ; and after the Enjoyment of my own Salvation, does then after the most melting Manner transport me, when I think, Hereby the Glory of the infinitely amiable G O D will be discovered !

‘ HENCE

‘ HENCE those Things by which the Glory of
God is obscured and eclipsed; especially those cursed
Lusts of mine which have robbed the LORD of that
Glory that I might have bro’t HIM, do vex and
cut my very Soul within me.

‘ Finally, My Heart rejoices in any Revenues of
Glory bro’t any way to the LORD: I feel my own
Interest gratified by it, and see my best Friend ho-
nored and advanced.

‘ 2. My Heart is insatiably *pressing* after the high
Attainments of Religion.

‘ OH! When I consider what it is to converse with
GOD continually; and not only to be living always
with and upon and unto the LORD, but also to
love no Creature except in HIM, and for HIM;
and to have HIM for my All in all, My Heart
springs at it. I cry, I strive, LORD, let me thus
draw near unto THEE.

‘ And herein the LORD gives me some Experience
that is exceeding desireable.

‘ For when I have bin mightily carried forth in
my publick Dispensations I have taken *Comfort*;
In what? Not that any *Gifts* of Mine have been
seen, but that the *Power*, the *Wisdom*, the *Good-*
ness and *Truth* of the glorious God have glitter’d
thro’ me as thro’ a sorry *Lanthorn* to the View of
many Hundreds at a time. This even dissolves my
Heart and causes me to love that God who has ho-
nored HIMSELF by me.

‘ HENCE also my Spirit grows more unconcerned
about keeping or losing any *Creature Comforts*;
[*Consolatiunculas Creaturulas*;] for I can encourage
my self in the LORD my GOD.

‘ 3. I drive a continual Trade of the most exact, explicit Addresses unto the Lord JESUS CHRIST, who is the Mediator between God and Man ; soliciting Him to accomplish the great Work of bringing my GOD and my Soul together, and fulfil all his Offices in the Doing of it.

‘ 4. My Respect unto the Commandments of GOD is Universal. Be a Precept never so difficult and so likely to be recoiled at by Flesh & Blood ; if I see it is GOD’s, my Soul says, ‘Tis Good ! let me Obey it till I dy !

‘ 5. LET my own Iniquity assault me with never so much Vehemence and Violence, I never let go the Combats : But if I am foiled, I mourn, I am humbled, I am grieved exceedingly ; and with extreme Ardor and Anguish, I keep crying unto Heaven for Help ; resolving so to do while I have a Day to Live.--- Wherefore, Bless the Lord, O my Soul !’

IN the third and last Examination, which I shall mention, his Soul sallies forth unto these three Acts of elevated Christianity.

‘ (1.) LORD, I am so satisfied in the infinite Glory and Greatness of my LORD JESUS CHRIST, and of Thy infinite Regard to Him, that I wholly give up my self unto that illustrious LORD ; and I pitch upon it as my chief Happiness to serve Him forever.

‘ (2.) LORD, I am in such ill Terms with my Sin, that I most heartily give Thanks unto THEE for the most bitter and humbling Dispensations of thy Providence towards me that have any Tendency to mortify it.

‘ (3.) LORD, I will always be at Work for THEE, and be so far from thinking much of any Work, which I may do for THEE, that whatever Sufferings do beset me for the sake of that Work, I will rejoice

" joyce in them exceedingly"---- These three *Self-Examinations* will give you a Specimen of his Procedure in that Employment.

5. *HIS Morning Tho's; manner of spending Saturday-Afternoons, and Method of Sabbathizing, his Reading of the Scriptures and Application of the Promises, Employment of his Mind at the Eucharist, with his Prayers at the Sacrament, his Petitioning for three Favors, and his Resolution for a Walk with GOD.*

[1.] I have already written of the stated Course of Thinking he observed for every Morning in the Week: I shall here just let you know, that the Doctor constantly, besides his Reflections upon the Question for the Morning, fixed his *Rising Tho's* in the Morning upon some Scripture, which might be of special Consequence to his best Interests.

One Example may serve for all here: The Text he chose for one Morning was that in *Zeck. xiii. 1.* On which his Tho's were under these Heads;

1. *THE Blood of the LORD JESUS CHRIST is fitly compared unto a Fountain.*
2. *'Tis an open Fountain.*
3. *THE End of it is the Washing away of Sin,*
4. *SIN is therefore to be looked on as the vilest Uncleanness.*

It would take up too much Room here to describe at large this Method and the Usefulness of it: All I shall add about it is, that Dr. MATHER went over many Portions and Chapters of the Bible in this Method, and handled multitudes of Cases referring to the most important Points in Christianity.

[2.] He had a particular holy Way of spending the Afternoon of Saturdays.

---His Method was this;

1. *MAKING three Prayers.*

THE first, (as he began other Afternoons) consisting of *Praises* unto God for His *Mercies* unto Him, and his *Requests* on the behalf of others.

THE second, consisting of more signal *Converses* with God, in renewing of *Covenant* and *Closures* with Jesus Christ and the like.

THE third, consisting of *Petitions* relating to the *Ministerial Capacity*, in which he was placed; and particularly the Services of the Day ensuing.

2. THINKING on that Question, *What is it that I am further to do for the Name of GOD?*

3. MEDITATING on the Truths of God, especially such as he was to deliver on the Morrow.

4. READING of Books and Singing of *Hymns* in which his *Graces* might be exercised. He spent many such Blessed Afternoons and kept Records of them.

[3] HAVING spoken concerning Saturday Afternoons; it is natural to enquire how he spent the Sabbath?

I will here give you what I find, the various Exercises he went thro' on but one Sabbath.

HAVING the Evening before laid aside all Affairs that might be any Encumbrance to him, having devoted the Evening to the Exercises of Piety, and charged His Family to make Preparation for the Sabbath; in the Morning he awoke blessing God for another Sabbath, and aroste earlier than on other Days.

He considered his usual Question for the Morning: *What shall I do for the Good of the Flock that I have under my Charge?* He sang his Morning *Hymn*, and coming down into his Study wrote his Answer to his Question,

He applied himself to his Maker, as for the *Pardon* of his former Trespasses on His holy Day of Rest, thro' the *Blood* of him who is the *Lord* of it, so for Grace from *Him* now to sanctify his Day.

THROUGHOUT the Day, he kept his *Tho's* in an agreeable *Employment* and under the necessary *Govern-
ment*. When he was not engaged in any extended *Exercise* of Devotion, he was continually forming *Admonitions of Piety* from occasional Objects and Occurrences : Every Thing about him preached unto him, and he usually turned the Lessons into *Ejacula-
tory Prayers*. If he found his Mind begin at any Time to ly fallow and empty of good *Tho's*, he presently rebuked it and renewed them. If any evil *Tho's* began to make the least Approach to his Mind, he presently bewailed it and rejected them, and raised good ones contrary to them.

He so took heed against *Sinning with his Tongue*, that he did not utter one Word on the Day, but what he tho't he did well to say.

He wrote an Illustration upon a Text of the sacred Scripture.

He read a suitable Portion of the *Old Testament* in the *Hebrew Language*. Another in the *French*. And then a suitable Portion of the *New Testament* in the *Greek*.

THEN he made the *Morning Prayer* of his Study. His Breakfast (which was as his other Meals slender) being bro't him, his Food was received with Praises to *God*, and Meditations on the nobler Provisions which He had made for his better Part.

WITH the like Dispositions and Meditations he anon took the other two Meals of the Day.

He went down to his Family, sang and prayed with them.

He gave Charges to his Family to remember the *Sabbath Day* and keep it holy. And, to the very small Children that were to stay at home, he assign'd Sentences of the Bible to be got by Heart.

He returned to his Study, and pray'd that the *publick Sacrifices*, to which he was going might be profitably and acceptably carried on.

He went unto the Public, where his venerable Parent performed the public Ministrations. The very Bell put him in Mind of the joyful Sound. Here he gave such Attention that not one Passage of the *Prayer*, not one *Head* or *Text*, and scarce one Sentence in the Sermon passed without his Mind moving towards Heaven with an adapted *Confession* or *Petition* upon it. And every Verse of the *Psalm* he accompanied with a *Note* and a *Prayer* deduced from it.

WHEN all was finished, he set himself to form Desires for *all the Hearers*, and the Desires and Resolves for *his own Life*; and think on those *Improvements in Piety*, to which the Subject treated on might lead him.

RETURNING to his Study, he read over some Discourses on the great *Sabbatism* which the Church of God is to look for, and the glorious Things which are spoken about the City of GOD, and the Prophecies relating to the latter Days. This he did (as he usually did) because he looked on the Sabbath as a peculiar *Type* and *Sign* of the blessed *Millennium*.

GOING to his Table, he fed the Souls of the Company with as profitable Discourses as he could entertain them with.

AND he also drew out his Soul to the Hungry; he thought it a Day proper to dispense Kindnesses unto the Poor; he was careful to have some such invited unto his Table.

AFTER this, he went on to the Affairs of the great *Sabbatism*. He read a Paragraph of Scripture referring to it, with his acuteſt and most penetratin; Thoughts upon it and suitable Ejaculations. And he sang an Hymn relating to it.

THEN prostrate in the Dust, he poured out a Prayer for Zion in the Dust, and for the Hastening of the Day of God.

UPON this he took the Sermon He was to preach immediately, and run it over so that his Mind was formed into proper Tempers and Wishes on every Head of the Sermon.

He then on his Knees bewail'd before the LORD such Sins as the Sermon he was to preach most called him to repent of ; and pray'd for Grace to do such Things himself, as his Sermon was to excite his Hearers to ; and beg'd for the Help of Heaven in the Work before him.

~~He~~ went unto the public, and spent about three Hours in carrying on the Services there, in a great Assembly with great Assistance from Heaven.

His Mind, between the Conclusion of the Services, and his visiting of his Habitation, was filled with Prayers that what had passed might make due Impressions upon the People.

EXCESSIVELY tired he drank his beloved Tea, with Praises to the glorious GOD, and some Tho'ts on his precious Benefits to which the Water led him.

He made a Prayer for such Blessings as he was daily to ask for.

He went down to his Family ; where he catechized his Children ; and went thro' the Sermons of the Day in a way of Dialogue with them ; and sang and pray'd with them and the Neighbours that came in to join with them.

THEN he caused such of his Children as could do so, to tell him, *What new Matter of Prayer they were apprehensive of ?* And he charged them to retire with it before the LORD.

HAVING also ordered one of his Sons to hear the Servants read & say their Catechism : he retired unto his Study and meditated on that Point ; *What have I left undone that it would be for my Consolation and Satisfaction to do before I dy ?*

He read in a Book of Piety, a Sermon that might add unto the Heavenly Tincture on his Mind.

He was called to pray with a Sick Person, unto which he went with Alacrity as unto a Duty of the Sabbath.

He went again to his Family, and sat with them, while each of the capable Children successively read their several parts of some *Book of Devotion* to the whole Family: And he took Occasion from thence to renew his Instructions to them.

THEN he sang with his Family his *Evening Hymn*. He returned to his Study, and in Prayer gave Thanks for the *Mercies* of the past Day; and implored a Pardon for the *Errors* of it, both of which he endeavoured particularly to enumerate. He committed all his Interests into the Hands of his dear SAVIOUR, and exerted a *Principle of Grace* in an *Act* that was an evident *Token of Salvation*, that might assure him of his Safety if he were to dy before the Morrow.

Finally, He declared before the LOR'D, that altho' some had observed a Reward of *Temporal Blessings* even in the ensuing Week to encourage their *Sabbatizing*, he had been *abounding in this Work of the LOR'D* without the Encouragement of any such Expectation. If never so much Disappointment or Affliction should befall him in the Week, or in the rest of his Life, yet he would go on in the *Labors of Sabbathizing* to him; and assure himself that he should find his Account in the *Rest that remains for the People of GOD*; but renouncing all Pretence to *Merit* in his own Performances,

So he went to Rest; and fell asleep reading some divine Author.

This Variety of Duty (I find) was done by him on one Sabbath: And altho' he found himself very weary, yet his Spirit found those unspeakable Consolations and Advantages from such unwearied Sabbathizing, as carry'd rich Compensations with them.

[4] WHEN he read the *Scriptures*, he had one very holy and useful Practice in it.

This was, a Course of *Reading* with such a Devout Attention as to fetch at least one *Observation*

and one *Supplication*, (a Note with a *Wife*) out of almost every Verse in the Bible. He had a Prospect of more than a little Good by it ; he tho't a great deal of *Truth* and *Grace* might pass thro' his Soul in thus waiting upon God, and his Prospect did not fail him. The *Reading the Scriptures* in such a Manner and with such an Affection proved unto him a most glorious Opportunity for Conversing with God. And he gave more Thanks to Heaven for teaching him this way of Living than if he had the greatest Earthly Revenues bestowed on him.

AND here is a proper Place to relate a Proposal, which he drew up in the Manner and Words following, *Viz.*

• Let it be a part of my Business every Day to be applying of the PROMISES. There are certain PROMISES that are of continual Use in the Christian's daily Walk ; and I wish I might every Day have some delightful Reflections on several of them.

• EVER Y Day I shall have Occasion for a Promise of a Supply for all my Wants in the Day : Such an one is that in Phil. iv. 19. *G O D will supply all your Needs.*

• EVER Y Day I shall have Occasion for a Promise of Grace to manage the Day for the Glory of God. Such an one is that in Zech. x. 12. *I will strengthen them in the L O R D , they shall walk up and down in his Name saith the L O R D .*

• EVER Y Day I shall have Occasion for a Promise of a growing Victory over Sin. Such an one is that in Mic. vii. 19. *He will subdue our Iniquities.*

• EVER Y Day I should have a Promise of Success in my Undertakings. There is one in Psal. i. 3. *Whatsoever he doth shall prosper.*

• EVER Y Day I should have a Promise of Protection from Dangers. There is one in Psal. xci. 10. *No Evil shall befall thee.*

• EVER Y

' **E**VERY Day I should have a Promise of Counsel in my Difficulties. There is one in Psal. xxxii. 8. *I will instruct thee, and I will teach thee in the Way which thou shouldest go.*

' **E**VERY Day it were good I should have a Promise of not being the worse by whatever happens to me. 'Tis to be found in Rom. viii. 28. *All things shall work together for Good.*

' **E**VERY Day I can't be without a Promise of Eternal Happiness at my dying Day. Here it is, Luk. xii. 32. *It is your Father's good Pleasure to give you the Kingdom.*

' Oh ! That I might often every Day be glancing at such Promises as these ! It would be Heaven upon Earth to be doing so ; and it would have a charming Efficacy upon me for the perfecting of Holiness in the Fear of GOD.'

[5.] THE Doctor had much Exactness in the Methods of employing his Mind at the Table of the LORD. --- I will here transcribe only the first of the many Instances he recorded of his more methodical Procedures at the sacred Table.

PRAYER being finished, his Mind thus operated ;

' Do I need the Lord JESUS CHRIST ? Yes, infinitely ; but chiefly on two Accounts.

' THE Guilt of Sin on me is mountainous ; none but HE can remove it : The Power of Sin in me is marvellous ; none but He can subdue it.

' BUT am I willing to have the Lord JESUS CHRIST ? --Yes, most heartily.

' FOR there is a dreadful Necessity that the Miseries of my Soul should be relieved.--HE and none but HE can relieve them.

' I cannot find any Thing unlovely in the Lord JESUS CHRIST ; all His Benefits and Offices are desireable.--And therefore, Lord, I am willing.

' ART Thou so ? Then take HIM, says the Lord, I give HIM to Thee.

By this Time the Sacramental Bread was brought unto Him to seal the Gift ; which He took [and eat] accordingly.

And then he proceeded ; ‘ The Lord Jesus is mine ; If I am ready to question it, I may now set and seal and taste it. My Lord and Saviour I may be sure, will engage for my Good and perfect every part of my Salvation.

At the Administration of the Wine ; and after Prayer ;--- Thus,

‘ THE first Covenant is broken ; It speaks nothing but Confusion to fallen Man : The gracious God therefore enters into a New Covenant which is of Grace. In it is tendered all manner of Good for Believers on CHRIST, the Mediator of that Covenant.

‘ AM I willing to come under the Wings of this Covenant ? --- Yes ; Lord, Thou hast made me willing.

‘ THEN, says the Lord, Here is the New-
Testament in my Blood.

By this Time the Sacramental Wine came unto him ; he drank of it, and thereby he had all the Good of the Covenant sealed unto Him.

He then proceeded ; ‘ Now I shall have Repentance and Remission of Sins. Now all my Changes will be well ordered for me. My God will guide me by Counsel and bring me to Glory. All the great and precious Promises of God are my Heritage and shall be the Rejoicing of my Heart.

This one Instance may teach us how to manage our Sacramental Meditations much to our spiritual Profit. The Sermons which he heard preparatory to Communion, he made very subservient to his Meditations in this Way of regularly marshalling them on such blessed Occasions.

[6.] But when the Doctor himself administered the Eucharist, his Devotion was very flaming, and his Prayers exceedingly fervent.

His Prayers, poured out at the Celebration of the Sacrament were dictated, as GREGORY NAZIANZEN says of his Fathers, by the Holy SPIRIT of GOD. He rarely administered on such Occasions before the LORD without signal Irradiations of Mind, and very intlarging Influences: He could not, as he told me, keep written Memorials of those Passages; For, if his Employments were not so many as to hinder him, it were next to impossible to recollect and express the warm Requests, the strong Cries, the celestial Expansions of his Soul when employed in that heavenly Business.

[7.] He has often beg'd with irresistible Importunity Three Favors of the glorious God; in which there is imply'd all that a Man need desire and seek after.

First, THAT CHRIST might appear to him the most glorious of Objects.

Next, THAT Sin might appear to him the most odious of Objects.

Thirdly, THAT the heavenly World might be as real to him as any Thing upon Earth.

[8.] I cannot conclude this Chapter more agreeably than with his Resolutions for his Walk with GOD: They being the brief and full Recapitulation of what I have written before concerning his Constancy in Religion.

‘RESOLUTIONS for my Walk with GOD:
Load Thou that workest in me to Will, help me
to resolve.

‘I. As to my Thoughts.

‘1. To endeavor that I will keep GOD, CHRIST
and HEAVEN much in my THOUGHTS.

‘ 2. In a special manner to watch and pray against all Evil Tho’ts ; especially in the Times of Devotion.

‘ II. As to my Words.

‘ 1. To be not of many Words ; and when I do speak to do it with Deliberation.

‘ 2. To remember my Obligations to use my Tongue as the Lord’s and not my own ; and therefore to promote savoury Discourse if I can where-ever I come.

‘ 3. NEVER to answer any Question that is weighty without lifting up my Heart to God in a Request that HE would help me to give a right Answer.

‘ 4. To speak Ill of no Man, except on a good Ground and for a good End.

‘ 5. SILENT to make a Visit without contriving, What I may do for GOD in that Visit ?

‘ III. As to my daily Course of Duties.

‘ 1. To pray at least thrice every Day.

‘ 2. To meditate once a Day after a Doctrinal and Applicatory Manner.

‘ 3. To make a Custom of propounding to myself these three Questions at Night before I sleep.

‘ WHAT hath been the Mercy of GOD in the Day past ?

‘ WHAT hath been my Carriage before GOD in the Day past ? AND

‘ IF I dy this Night, is my immortal Spirit safe ?

‘ 4. To lead a Life of constant Ejaculations.

‘ 5. To be diligent in observing illustrious Providences.

‘ But in all to be continually going to the LORD JESUS CHRIST as the only Physician and Redemer of my Soul.

‘ LORD, Thou that workest in me to resolve, help me to perform.

Thus I have written of his Christian Life and Conversation ; and here conclude this Chapter.

CHAP.

G H A P. VII. *His latter Days*, in which his Sentiments of some important Things are mentioned, together with a Relation of Temper in his last Illness and the Circumstances of his Death; and at the End a Catalogue of the Books he published.

Sect. I. HIS way of Living in his latter Days.

1. **T**HE very learned and good DRUSIUS says, that his Old Age was better to him than his Youth. So was Dr. MATHER's: He was generally more hearty in his latter Years than former; and, altho' he was always very temperate, in his later Times he was exceedingly regular; in every Thing but Reading and Writing, for he was as constantly employ'd in these, as if he had but newly taken a Pen or Book into his Hand.

2. CICERO in his Book of Famous Orators, speaking of PISO who when he first set out got considerable Fame, says, that he maintained his Ground while he could labor and be industrious, but continues TULLY, *Postea quantum detraxit ex Studio, tantum amiss ex Gloria, h. e.* As he ceased from his Study he lost his Credit. Dr. MATHER, as I said before, did not abate his Studies; and hence, he had those *docti Sales* and that *grata Senectus* which CLAUDIAN admir'd in PALLADIUS, that is, he render'd himself agreeable in Age by his polite Facetiousnes and the Surprising Discoveries of his Reading and Wit. Hence likewise he was care'd by all that knew him (tho' in his latter Days he studiously avoided Company as much as he could) and was resorted to by Persons of all Characters for his Directions, Advice and Instruction.

3. I must relate one Thing by which all Parents would do well to receive Instruction, 'tis this; He would not, as I more especially know in his *better Days*, keep a *morose Carriage* towards his Children, nor at an *haughty Distance* from them; but forever when they came into his Presence he would condescend to the *Familiarity of an Acquaintance*; and thus he would instruct and edify, thus allure and charm us, thus make us love his Society, ever come into it with Delight and never leave it but with Sorrow: ---- Which Method, I believe, will work more forcibly upon any Children of common Sense and more engage them to love their Parent and encline them to be good and virtuous, than any crabbed Looks, austere Orders or surly Demands whatever.

2. His Sentiments upon some important Things.

1. ALTHO' he was a Defender of the *Doctrines of Grace*, as expressed in the *Articles of the Church of England*; and, as to *Church Discipline*, was of *Congregational Principles*, which he looked on as most agreeable to the Word of God and the *Rights of the Christian Church*; yet he was very extensive in his *Charity*, being desirous to receive all whom CHRIST receives to the Kingdom of GOD, viz. All who fear GOD and work Righteousness, all who do not abet Errors and indulge Practices inconsistent with the Christian Life: And being of such a charitable and good Temper, he must needs be an Enemy to all *Persecution* as he was. He tho't that a good *Subject* and good *Neighbour* had a *Right to Life* and the *Comforts* of it, let his Opinion in Religion be what it will. He early imbib'd this Opinion, grew strong in it, left it behind him and to the last was an Encourager of manly Religion without any bitter Spirit common to this Party and that *Faction*.

2. As it is well known that Dr. MATHER was well acquainted with the *Sacred Prophecies*, on which he formerly writ and printed his Tho'ts; so it may not be

be amiss to inform my Reader, that, in several Things relating to the Prophecies, he saw cause to alter his Minⁿ; particularly concerning the second Coming of CHRIST, the Conflagration, the New Heavens and New Earth, and the Calling of the Jews.

I will here write those Sentiments of these Things of which the Doctor just before he died had a firm Belief from a strict Enquiry, long Study and much Prayer; and, as near as I can, I will express his Sentiments in his own Words in the following Assertions.

1. THE second Coming of the LORD will be at and for the Destruction of the Man of Sin and the Extinction of the Roman Monarchy under the Papal Form of it. He tho't that, altho' Wise Men have interpreted our SAVIOUR's Coming in the Clouds of Heaven and the Brightness of his Appearance as if it me't any Thing besides His Personal Coming, herein they spoke foolishly and unaccountably. For as their Interpretations leave us destitute of any Proof that our LORD will ever come at all, so they go very far towards a Trespass on the third Commandment.

2. THE Conflagration described by the Oracles of God in strong Terms, and which we are warned of by the Mouth of all the Prophets; this Conflagration will be at the second Coming of the LORD. To make the Petrine Conflagration signify no more than the laying of Jerusalem and her Daughter in Ashes: And to make the New Heavens and the New Earth signify no more than the Church State of the Gospel. --- These are shameful Hallucinations. And as for the New Earth, before the Arrival of which no Man can reasonably expect happy Times for the Church of God upon Earth, it is the greatest Absurdity to say that it will take Place before the Petrine Conflagrations; and there is no Prospect of arguing to any Purpose with such as can talk so very ridiculously.

3. UPON the Conflagration the glorious GOD will create New Heavens and a New Earth. In the upper Part of our Atmosphere, where will be the New Heavens, there will be the holy City which Gon has prepared for his People. This holy City will be inhabited by the raised Saints, attending on our SAVIOUR there and receiving the inconceivable Re-compences of all their Services & Sufferings for Him. The New Earth will be a Paradise, prepar'd for another People & full of the goodness of the LORD.

4. It is impossible to find any Inhabitants for the New Earth, but a set of People that shall escape the Conflagration. It is a Thing plainly revealed unto us, that our descending Redeemer, while yet at a further Distance than he will anon come, when he sets Fire to the Earth, will by his Almighty Voice raise the Dead, whom he intends for Blessedness, so fetch them to him as to bring them with him: As he is going on in his nearer Approaches with his illustrious Retinue to give Order for the tremendous Fire, he will hear the Cries of his chosen, called and faithful ones, and he will send His Angels to do for them as once for ELIJAH; These Hundred and forty four Thousand Servants of God and Walkers with HIM, that have the Mark of GOD upon them, when the Destroyers are going to hurt the Earth, shall be caught up to meet the LORD and with HIM they shall be in Safety, while they shall see the Earth flaming under them. These are they who shall return to the New Earth, possess it, and people it; they shall soon multiply into mighty Nations upon it.

5. THE Proces of Judgment on the Sheep & Goats, in the twenty fifth Chapter of Matthew, has not one of the Raised from the Dead concerned in it; but it is a quick Division & Decision made by our LORD among the Christians who cry for Mercy, when they see the Fire of GOD ready to seize upon them, determining who shall be caught up to meet the LORD, and who shall be left to the Perdition of ungodly Men

Men in the Flames before them ; and there shall not one ungodly Man be left living in the World.

6. THE raised Saints in the New Heavens will ~~not~~ marry nor be given in marriage, but be equal with the Angels ; The changed Sainss on the New Earth will build Houses and inhabit them, plant Vineyards and eat the Fruit of them, and will have anOffspring that will be with them the blessed of the LORD ; and if blessed, then sinless and deathless : The sacred Scriptures have expressly declared this Difference between them.

7. WHILE the holy People on the New Earth shall be circumstanced like Adam & Eve in Paradise, in a pure and spotless Manner Living unto God : the Raised Saints, being somewhat more Angelically circumstanced, will be sent from Time to Time down from the New Heavens unto them to be their Teachers and Rulers and have Power over Nations, and the Will of God will be done on Earth as it is in Heaven. This Dispensation will continue at least for a thousand Years. Whether the Translations from the New Earth to the New Heavens will be successively during the thousand Years, or all together after it, has not been discovered.

8. THE New Heavens, in Conjunction with the New Earth under the Influence of it, is that Heavenly Countrey which the Patriarchs looked for. When the great God promised them that he would be their GOD and bless them, they understood it of his bringing them into this Deathless and Sinless World. They who expect the Rest promised for the Church of God upon Earth to be found any where but in the New Earth, and they who expect any happy Times for the Church in a World that hath Death & Sin in it, -- These do err, not knowing the Scripture nor the Kingdom of G O D.

9. Such a Conversion of the Israelitish Nation with a Return to their ancient Seats in Palestine, as many excellent Persons in latter years (and among the Rest himself) have been persuaded of : He now thd't inconsistent with the coming of the *LORD* and the Burning of the World at the Fall of Antichrist, before which Fall no body imagines that Conversion. And indeed how is it consistent with the Deep Sleep in which the *Diluvium Ignis* must, as that of Water did, surprize the World ? The holy People of the Prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel ; The Eleventh Chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles which we mistranslate the fulness of the Gentiles. The Prophecies of the old Testament that seem to have an Aspect upon such a Nation, are either already accomplished unto that Nation in the Return from the Chaldean Captivity ; or they belong to that holy People whom a Succession to the Piety of the Patriarchs will render what our Bible has taught us to call them the *Israel of GOD* : But the final Fulfilment of them all will be in the World to come, or the New Heavens and the New Earth where GOD will dwell with Men and be their GOD. Of what Advantage to the Kingdom of GOD can the Conversion of the Jewish Nation be, any more than the Conversion of any other Nation, except we should suppose to remain upon the Jewish Nation after their Conversion something to distinguish them from the rest of the Christian Believers ? Now to suppose this, would it not be to rebuild a Partition Wall that our Saviour has demolished and abolished, which a Christian, one would think, would no sooner go to do than to rebuild the fallen Walls of Jericho.

10. By all just and fair Computations the twelve hundred and sixty Years allowed for the Papal Empire must be near, if not quite expired. By Consequence the one thousand three hundred and thirty five Years, which bring the Time of the End when

Daniel,

Daniel, with every other good Man, is to rise and stand in his Lot, are not likely to extend beyond the present Century. And for ought any Man alive can say the *Midnight Cry* may be heard before to morrow Morning. Those awful Things, which our Lord foretold as the Signs of his Coming have been all actually exhibited and fulfilled; We have had them all in all the Terrors of them, and a stupid World has not understood them.

THE Doctor was very much displeased with those, who, proposing rather to carp than to search, think they have at once routed all Hopes to understand the *Scriptures* and secured an unintelligible Obscurity and Ambiguity to the *Divine Oracles* only by demanding with an Air of Contempt, *Where will you find Gog and Magog?* They are not ordinarily capable of receiving a Rational Answer till they have more seriously tho't on what is to arrive a thousand Years before the Rising of *Gog and Magog*. Suppose (What indeed the Doctor would not allow) the Question to be unanswerable: He would then ask, Is there no Question concerning the Raised Bodies of the Faithful which these People will confess cannot yet be answered? And yet, continued he, they will not renounce the *Faith of the Resurrection*.

THE Doctor us'd to say, I will also ask you one Thing, which if you tell me I will in like wise tell you: The Bodies of the Raised shall they be furnished with Teeth or no? Or I will only ask, Where will you find the Nations, over which the Raised Saints (or the Overcomers) are to have Power? Tell me that, and I will tell you where to find *Gog and Magog*.

AND as for those who think it improbable or incredible, that so dreadful a Thing as a *Conflagration* should be ordered for such an *evil World* as this; they will do well to think on the *Evil of Sin* and to remember that the *Antediluvian World* had as many

fine Buildings; Cities and Artifices in it as, and probably more People than, there are in ours. No mere than eight Persons were saved out of the Destruction which a Flood of Water bro't upon that World; whereas there will be a great Number, God knows how many Thousands, saved out of the fiery Flood which we have to look for.

Thus I have given a brief Account of Dr. MATHER's latest Sentiments concerning the *sacred Prophecies*: I have been the more concise, because I hope I shall procure a Publication of His *Triparadisus*; which will give the World a more ample Account as well as Proof, of his Persuasion.

3. *THE Doctor's Temper in his last Illnesses, with the Circumstances of his Death.*

1. As He had walked in the Light of GOD's Countenance thro' the greatest Part of his Life; so in the latter Part of it he had more peculiar and lively Displays of the Divine Favor; particularly in his last Illnesses.

In one Sickness I find he was sure all his Sins were pardoned, that he was above the Fear of Death and that he esteemed Patience under Sickness to be better than Health it self.

In this Illness I likewise met with his Enquiries after the Reasons why most Men chuse rather to *Live* than to *Dy*? The Causes why the Generality desire *Life*, are either because they are *afraid to Dy*, or else because they *Love Creatures* here so well that they are loth to leave them. Now neither of these Reasons were sufficient to make the Doctor prefer *Life*. Not the former, for he was a Conqueror and more than a Conqueror over Death thro' JESUS CHRIST; nor yet the latter, because he could not be loth to leave the Streams to go to the Fountain, he loved the Creator more than *Creatures*.

AND as for his *Advantages for doing Good in this World*; whenever God should please to put an End to them, he was satisfied.

2. ONE Day, when he was labouring under some InfirmitieS, I find him writing as follows:

' WHEN I was pouring out my Prayers unto the LORD, I mentioned the *Prolongation of my Life* to enjoy and improve more Opportunities of glorifying Him. In my Prayers, I humbly represented to the LORD, that there were two Objections against my dying, which my *Flesh* would be ready to make; but thro' His Grace I had conquered them.

' First, My *Flesh* pleaded that the *Comforts of Earth* were too agreeable Things to be easily forsaken. But my *Faith* is perswaded and satisfied that the *Delights of Heaven* are sweeter than the *Comforts of Earth*; and I can freely leave all the Entertainments of this Evil World, that I may be with CHRIST, where to be is by far the best of all.

' Secondly, My *Flesh* pleaded, What will become of my *Offspring* when I am gone? But my *Faith* is persuaded and satisfied, that God will be a Father to my *Fatherless Offspring*; and my LORD JESUS CHRIST, whom I have served without seeking, as many others would have done, to enrich myself with a Portion for my Children, will marvelously become such a *Guardian* unto them, that they shall not want any good Thing.

' My Mind being on these two Accounts thus easy and ready to Dy, I then besought of the LORD nevertheless that He would yet spare my Life, to work for HIM a little more among his People.

Thus the Doctor could say, as MARTIN of Tours did, *Libera me, queso, Domine, ex mortali illo Carcere; Veruntamen si adhuc Populo tuo sum necessarius, non recuso laborem.*

BUT, Having Writ of his Concern for his Children, I see not why I may not add, tho' it may seem out of Place here, what he wrote when some of his Children were small, viz. His *Instrument of Betrayment and Resignation for his Children*, which he knew not how soon he might leave as *Orphans*.--- The Instrument, which He, prostrate in the Dust, spread before the Lord, runs in these Terms;

‘ O My great and good SAVIOUR, Thou SON of God, and the LORD in whom *the Fatherless find Mercy*: The principal Satisfaction & Consolation with which I receive *the Children*, which the LORD has graciously given me, at their Birth into the World is, the Prospect of more Subjects for my SAVIOUR and the Propagation & Continuation of His Kingdom in the World. For this purpose it is my strong and full Desire to do my Part that my Children may know their SAVIOUR and serve HIM with a perfect Heart and willing Mind. And I earnestly cry unto HIM to produce a Work of Grace in their Souls and to take them under the perpetual Conduct of the Spirit of Grace, that they may do so,

‘ Now I firmly believe that the World is under the Government of my SAVIOUR, and that he sets at the right Hand of GOD, and that the Affairs of the Divine Providence are under his Administration. He does particularly employ the Ministry of His mighty Angels in governing the Children of Men, and yet more particularly make them the Guardians of His little ones: most of all when in his Providence He makes them *Fatherless Children*. O! Orphans well provided for!

‘ WHEREFORE, O my SAVIOUR, I commit my Children into thy Fatherly Hands. I pray to Thee that thy gracious Providence may, and I trust in Thee that it will be concerned for them. Oh! Let nothing be wanting to them that shall be good for them. Cause them to Fear, to Love Thee, to walk in

in thy ways ; and make use of them to do Good in their Generation. Be Thou their Friend and raise them up such as may be necessary, and in a convenient Mariner supply all their Necessities. Give thy ANGELS a Charge of them ; and when their Father and Mother forsake them, then do Thou take them up.

THIS is the Supplication, this the Resignation, this the Dependance of

C. MATHER.

*3. Jam meum Pectus ardet Conspectu Vitæ Æternæ,
eius vere sentio in me Initia,* were the dying Words of a learned GERMAN Physician. The same mighty Doctor MATHER use in his two last Sickneses.

I will here recollect some Passages that occur'd in the Illness before that of which he died, which manifest his being ripe for Glory, and shew that those Words were fulfil'd unto Him, *It shall come to pass, at Evening Time it shall be Light!*

He said in our Hearing, *LORD, Thou art with me, and dost enable me to sing in the dark Valley of the Shadow of Death. I perceive the Signs of Death upon me, and am I not affrighted? No, not at all! I will not so disonor my SAVIOUR as to be frighted at any Thing that can befall me, while I am in his blessed Hands!*

WHEN some Gentlemen came to see him, he said, *I hope, I shall not be found a Foal, but here I lie and sing, Soul, take thine Ease. Thou hast Goods laid up in Store for many, many Years, for endless Ages; but another sort of Goods than what this vain World puts off its Idolaters with!*

THERE were several other Passages which I will give my Reader just as the Doctor wrote them, with his sick Hand.

' I feel the Life of GOD begun in my Soul, and a predominant Respect unto the great God governing of me and inclining me to acknowledge him in all my Ways. Here is a Life begun which can terminate no otherwise than in an endless Life with my God. There is a Well of Water in me that will Spring up to Everlasting Life. Death, do thy worst; there is no killing of that Life to which my God has begun to raise me.

' Hazz I had a glorious CHRIST living, acting and working in me, and quickning me for living unto GOD; and will he ever lose his Hold of me? No, No, I am sure of living with him forevermore.

' By the precious Tho'ts of my blessed JESUS often, often every day formed in my Mind, have I had him dwelling in me; and shall I not now go to dwell with him? I shall; assuredly I shall.

' Has a Conformity to CHRIST been the Strain and Sall of my Life; and have I made it my Study, not only to imitate him in doing always the Things that please the Father, but when my Afflictions have been such as to resemble his Humiliation, have I not even rejoiced in Tribulation? And shall I not go to partake with him in Fullness of Joy and Pleasures forevermore?

' Has my dear SAVIOUR made me aSacrifice, such a Sacrifice that not only has my Life been filled with Devotions towards God and Benignity towards Men which are Sacrifices that God is well pleased with thro' CHRIST; but also have I not look'd on all the comfortable Things of this World with a Sacrificing Eye, and consented that the Holy ONE, if He please, should deny all these Things unto me; let Him only bestow his SON upon me and I should be satisfied? And shall I not now be admitted among the Priests of GOD and CHRIST? Yes indeed, and even while I am yet among the Sacrificed,

and

and still separate Souls under the Altar, I shall have
the White Robes of the Priesthood given to me.

¶ Has the glorious Jesus even here so supplied all
my Wants with Riches of Glory in my sense of
having Him for mine, that I could patiently, quietly
cheartfully bear the loss of all Creatures from the
view of having CHRIST concerned for me and
feeling HIM conversing with me? And now I am
going from all Creatures here below, will HE not
take me where HE will shew and give HIMSELF
unto me, and be unto me infinitely better than all?

¶ HAVE I, to animate my self unto Holines, in all
Manner of Conversation, in my Contemplations of
ten endeavoured to affect my self with the Holiness
of the purified Spirits in the Paradise of GOD ;
their flaming Devotions ; their Delight in GOD ;
their Hatred of Sin ; the Contempt with which they
look down on the high Things of this World ; and
the Goodness with which they treat one another ?
Done this which earnest Desires to be as like them
as this mortal State may attain to and will admit of ?
And shall I not now be fetch'd away to join with
them in the Praises of GOD ?

¶ Has the Angelical Ministry been what I have
been thankful for and mindful of ? Have I been
a Cause of Joy among the Angels by being a Re-
penting Sinner ? Have I been deterr'd from doing
amiss because of the Angels ? Have I frequently
tho't, with what a Zeal of the Lord of Hosts the
Angels do burn ; how they are upon the Wing to
execute the Commands of our LORD ; with what
pure Eyes of Detestation they behold Evil and look
upon Iniquity ; with what Pleasure they do good
Offices for the Heirs of Salvation ? And have I
wish'd and long'd, Oh ! that I were as far as my
Capacity would allow of it, like unto those Holy
ones ! And shall not my Soul now fall into the
Hands of those my dear Guardians and be carried

• into the glorious presence of God with exceeding
• Joy?

• AM I willing to be all that my SAVIOUR would
• have me to be? Am I willing to go wherever
• my SAVIOUR would have me to go? Am I willing
• to leave all that my SAVIOUR would have me to
• part with? Have I no Will of my own left now to
• raise Rebellion in me? Now I have nothing to do
• but to dy: Nay, I have not that to do neither: I
• am dead already, my Will, the hardest Thing to
• be killed in me, is already dead. Lord, thou wilt
• show Wonders to the Dead! My SAVIOUR, I am
• coming to see thy Wonders!

• INDEED my Heart is deceitful above all Things;
• what if a deceitful Heart should now turn me aside?
• and I should perish with a Ly in my Right Hand?
• But I make my Retreat unto the blessed Jesus, as
• the Prophet whose Office it is, to save me from De-
• lusions. I will go up from the Wilderness leaning
• on the Beloved one who has espoused my Soul unto
• Himself. To Him who is the Truth, I lift up the
• ardent Cry of my Soul, O my SAVIOUR, make
• my Heart sound in thy Statutes. Let me not be con-
• founded with the Hope of the Hypocrite. I com-
• mit my Soul into thy Hands: I know whom I have
• believed; Thou wilt keep what I commit unto Thee.

“ BUT! What if after all a Sovereign God will
“ have me to be a Cast-away; and I shall be cast
“ into an Hell where the Divine Justice will be for
“ ever scourging of me?— I deserve it should be so!
“ —Faulty Thot’s! fiery Darts! — In the Horror
“ of Darkness I now humble my self as Clay before the
“ Potter; and I feel my Heart so filled with the Love
“ of GOD, and so satisfied in His doing all Things
“ right as they should be done, that if it should be so,
“ yet I desire that no scourge upon me may produce
“ any Thing from me worse than this, O love and
“ praise and serve the glorious GOD who does all of
“ this!

¶ this ! Let none resist the Will of the glorious G O D .
¶ who does all of this ! Let me undergo all of this ,
¶ rather than ever entertain one hard Thot of the
¶ glorious O N E ! --- But my Soul being thus dispos'd
¶ the HOLY SPIRIT of my God immediately shoo
¶ the Rays of His Light into it , and most powerful
¶ says unto me , These Dispositions were never mad
¶ for an Hell , the Fire whereof is for the Enemies
¶ GOD . If it were possible for a Soul to go to Hell
¶ with such Dispositions , it would carry Heaven thi-
¶ ther with it . No , no ; Thou art a pleasant Child
¶ unto me : I will surely have Mercy on thee !

¶ AND now , vain World , farewell ! Thou hast
been to me a very uneasy Wilderness . Welcome ,
everlasting Life ! The Paradise of God stands
open for me . I am just entring into a World , where
I shall be free from Sin and from all Temptations
to it , a World where I shall have all Tears wiped
from my Eyes ; a World where I shall be filled with
all the fulness of GOD . The best Hour that ever
I saw is what I am hourly and gladly waiting for !

THESE Passages the Doctor writ ; but many of us
heard most of them from his Lips .

4. AND now I write of his last Illness and the Cir-
cumstances of his Death .

FROM the Beginning of his last Illness , which was
about the latter end of December 1727,8. He had
a strong Assurance it would be His Death . He
therefore , writing a Note to one of his Physicians , told
him , " My last Enemy is come , I would say my best
Friend " .

THERE was nothing He was more desirous of and
pressed after with more Vehemence in his last Sicknes
than a Resigned Will . He several Times told us ,
when He should have his Will entirely swallowed up

in the Will of GOD he should have no more to say to us. — He had some Things on the Atvil which he would willingly have lived to finish, but, said he; ‘ If the GOD of my Life has ordered otherwise, I desire to have no Will of my own’. When one of his Church asked whether he was desirous to dy? He reply’d, ‘ I dare not say that I am, nor yet that I am not; I would be entirely resigned unto GOD’. When the Physicians hinted unto him that he would dy, He said with uplifted Hands & Eyes, ‘ Thy Will be done on Earth as it is in Heaven’. And a few Hours before his Death he assured those who were round his Bed, ‘ Now I have nothing more to do here; my Will is entirely swallowed up in the Will of GOD’.

As thro’ the Course of his Life He proposed the Glory of GOD as His last End, He, at the last days of his Life, was very desirous that GOD might be exceedingly glorified and gratified by him and his means: when therefore he was told how much many good People prayed for him; He said, ‘ The Prayer of the Upright is His delight; and I rejoice in that Sickness which, by procuring the Prayers of sincere Christians, procures a Pleasure in the Infinite GOD.’

He often expressed the good hope he had; His being above the Love of Life and the Fear of Death; assuring us, that he was going to eat the Bread and drink the Waters of Life freely; that all Tears would be soon wiped from his Eyes; that every Thing look’d smiling about him! that it was impossible He should be lost; that he had a strong Consolation and that his Views of the Heavenly World were all glorious.

MANY were the Blessings he pronounced and the Charges he gave those who were near him. How did he wish that the Blessing of HIM in whom all Nations are to be blessed might rest on the Persons and Families of those who came to see him! How did he wish a CHRIST might be the Portion of several thinking

thinking HE was Blessing eno' ? The Blessing he gave Mr. BYLES his Sister's Son, is as follows; ' My dear Child, and my Son, my Son, I bless you ; I bless you ; I wish you all manner of Blessings ! I know not what better to wish you than this, that you be strong in the Grace with which our LORD JESUS CHRIST will furnish you. I know not what better to wish you than this, that you may be an Instrument of displaying to others the Beauties & Glories of our LORD JESUS CHRIST. I know not what better to wish you than this, that you may be very fruitful in Projections and Essays to do Good, that it may be your Ambition to bring forth much of that Fruit by which our Heavenly Father may be glorified. You have been acquainted with my poor Manner of Living, even in the more secret Strokes of it ; follow what you have found in it agreeable to the Pattern of a glorious CHRIST. My dear Son, I do with all possible Affection recommend you to the Blessing of our dear LORD JESUS CHRIST. Take my Hands, and my Heart full of Blessings.'

It would a little discover the *Vanity of the Writer* as well as the *Fondness of the Parent*, if I should write all the Doctor said to him in the Blessing He gave him : I shall therefore but just mention the Tenor of it, when on bended Knees his Blessing was asked ; ' You have been a dear Son and a pleasant Child unto me, and I wish you as many Blessings as you have done me Services which are very many. I wish and pray the GOD of ABRAHAM, ISAAC and JACOB may be yours and HIS Blessing rest upon you. I wish that, as you have a Prospect of being serviceable in the World, you may be great and considerable, as the Patriarchs were, by introducing a CHRIST into the World. The Grace of the LORD JESUS CHRIST be with you. AMEN !'

He informed me then, what he would have to be done as to his private Affairs & Papers ; and when,

after several Rules of private Conduct given to me which I shall not write, I asked him what Sentence or Word, what Επιτυχον Επος. He would have me think on constantly, for I ever desired to have him before me and hear him speaking to me? He said, ' Remember only that one word *Fructuosus*'. What I have thus written with relation to my self happened on the Sabbath, two Days before he died.

THE Day before he died he had some Passages read to him out of a Book he printed, entituled *Restitutus*, which Passages he said He felt, and if he had Strength to speak he would use the very Words; I shall transcribe them, for they will supersede the mention of any other Sentences by which He testified his Preparedness for Death. They are as follows from pag. 41 of that Book.

' If the Request be granted, and the Felicity of having our SAVIOUR graciously with us be obtained, what a Strength will the Joy of the L O R D give to us for our Conflict with the last Enemy? It is a Passage in the Prophecies of JEREMIAH concerning the *Gospel Day*, which is to pass from the Destruction of the old Jerusalem to the Arrival of the new, when the L O R D our GOD shall come and all his holy ones with him; Zech. xiv. 7. It shall come to pass, at Evening Time it shall be Light. O the Light, which a glorious CHRIST present with us will give us in the Evening, when we apprehend our selves in all the Darkness which we should else have to terrify us, when the Curtains of a Death-Bed are drawn about us! The Light of a Soul passing into the Inheritance of the Saints in Light! The Light of an open and abundant Entrance into the Paradise of G O D!

' MAY we have our glorious CHRIST with us, when we are passing thro' the Fire, we shall be as unhurt, as un-touch'd, as easy as the three Worthies were in the fiery Furnace. By His good SPIRIT

He

He will now say unto us, Fear thou not; for I am with thee ; Be not dismay'd, for I am thy GOD and SAVIOUR, I will strengthen thee, yea I will assist thee, yea I will uphold thee with the Right Hand of my Righteousness. Upon the renouncing of all Dependance on our own Righteousness, and relying on the Righteousness of the perfect Obedience, which the SON OF GOD stooping to be our Surety paid unto His own Law in our stead, He will uphold us with the Right Hand of His Righteousness. Giving us to see ourselves furnish'd and cover'd with a Righteousness of more Account than the best Angel in Heaven may pretend unto, He will enable us to say, *The Gates of Righteousness I see set open for me ! And having a Soul set upon the Praising of God, greatly affected with the Praises of his CHRIST, and strongly desirous to celebrate and propagate, we shall be able to go on and say, I will go in at those golden Gates ; I have something to do within. I will go in and praise the LORD ; It is what I have been gun to do ; and His Praise endureth forever : Never, Never shall I give over the Doing of it.*

VERILY the gracious Presence of our SAVIOUR with us will enable us to Sing in the Valley of the Shadow of Death and render it no more than a Shadow of Death unto us. It will so set us above the Fears of Death, so that if perceiving the Signs of it upon us, we be asked, Are you not frightened ? We shall cheerfully reply, No, not at all ! I will not so dishonor a glorious CHRIST as to be affrighted at any Thing that can befall me, while I am in His blessed Hands ! It will so mollify the fierce Visage of Death, as that if our Tho's of the dying Hour be enquired after, we shall break forth into Triumphs upon it ; O joyful Hour ! O welcome Hour ! Come Lord JESUS, come quickly. Why is thy Chariot so long a coming ?

‘ In order to this, *The Power of the LORD* being
 ‘ present, He will enable us to read our *Evidences*
 ‘ for *Heaven* and see the evident *Tokens of Salvation*,
 ‘ in which He has marked us for those of whom He
 ‘ has declared, *They shall be mine in the Day when*
 ‘ *I make up my Jewels.*

‘ We shall see, That the *Love of GOD* has caused
 ‘ us to close with it as our *Blessedness*, and to be
 ‘ ambitious of nothing so much as this, that we may
 ‘ Be and may Do what may be a *grateful Spectacle*
 ‘ unto Him, and be afraid of allowing so much as in
 ‘ the *Thoughts & Frames* of our *Hearts*, any Thing that
 ‘ He may be displeased at.

‘ We shall see, That the *Faith of CHRIST* has not
 ‘ only carried us unto Him, to be made *Righteous* and
 ‘ *Holy* in the *Evangelical Way*, and be brought by
 ‘ Him unto the full Enjoyment of God in a *death-*
 ‘ *less & sinless* World, but also caused us to take up
 ‘ with Him as our *Absufficient Portion.*

‘ We shall see, That we have a *Spirit of Benignity*
 ‘ towards our Neighbour, and rejoice in all the Good
 ‘ that may be done unto him.

‘ SEEING these *Marks of the Lamb* upon us, we
 ‘ shall conclude, *O my SAVIOUR, I am Thine*;
 ‘ and nothing shall pluck me out of thy glorious *Hands!*
 ‘ The *HOLY SPIRIT* of God helps the Believer first
 ‘ in a way of rational *Argumentation* to take En-
 ‘ couragement from the *Things that accompany Sal-*
 ‘ *vation* found upon him. And while he is doing so,
 ‘ he breaks in upon the Soul of the Believer in a way
 ‘ of more immediate *Irradiation* and with an over-
 ‘ powering & overwhelming *Efficacy* assures him, *The*
 ‘ *glorious GOD* has made *Thee one of His Children*,
 ‘ and will surely do *thee Good.*

* He will enable us to feel the *Life of GOD*,
 begun in our Souls, and a predominant *Respect*
 unto the great God governing of us and inclining
 us to acknowledg *HIM* in all our *Ways*: We shall
 then raise this Conclusion upon it, *Here is a Life*
 begun that can terminate no otherwise than in an
Endless Life with my GOD. There is a *Well of*
Water in me that will spring up to everlasting *Life*.
Death, do thy worst; there is no killing of that
Life which my *GOD* has begun to raise me to.
Have I had a glorious CHRIST living, acting and
working in me, and quickening me for Living unto
GOD; and will He ever lose His hold of me?
No, no; I am sure of Living with Him forevermore!

* *BUT* indeed it is not easy to recite and reckon
 all the ravishing Reflections, which a *Christ*
 graciously present with a departing Believer may
 give Him the no small Consolations of *GOD* withal.
 ---I should here write on further from the 46th Page
 to the 52; but I remember a few Pages before I gave
 it you.

THE Doctor died on February the thirteenth,
 which was the Day after his Birth-Day, in which
 his sixty fifth Year was consummated. From the Thursday
 before to that Time he was dying of an hard
 Cough and a suffocating Asthma with a Fever; but
 he felt no great Pain; he had the sweet Composure
 and easy Departure, for which he had entreated so
 often and fervently the sovereign Disposer of all
 Things.

THUS Lived and thus Died Dr. MATHER,
 to use the words of one of our Ministers in his Dis-
 course on his Death, the Glory of Learning, and
 the Ornament of Christianity *.

* The Rev. Mr. THACHER of Boston.

He was buried the Monday following; when *his Church* (which honourably bore the Charge of the Funeral) to testify their superior Regard for their dear Pastor, went before the Corpse; while the Honourable WILLIAM DUMMER, our Lieut. Governor and Commander in Chief, the Honourable the Council and Representatives of this Province, with a vast Number of Ministers, Justices of the Peace, Merchants, &c. followed the Mourners;

THE Thursday before the Burial, the Reverend Mr. COLMAN, preaching at the Lecture on ENOCH's Translation, gave him an handsome Character; and the Sabbath after Mr. GEE considered *the Mourning of Israel for AARON*, and ingeniously applied it unto the mournful Occasion presented unto us. --- MR. PRINCE also preached a funeral Sermon on him from ELISHA's Lamentation for ELIJAH, wherein he has done my Father a great deal of Justice. --- Which Three Sermons together with a Fourth Preach'd by the Doctor's Son, in his Father's Pulpit soon after his Death, have been Published among us.

I shall now close the Account of my FATHER's Life, with a CATALOGUE of the Books he Publish'd.

CARDAN wrote a Book, *De Libris propriis*; and, says he, *Imitatus sum in hoc scribendi Genere GALENUM et ERASMUM, qui ambo Catalogum Librorum suorum scripsierunt.* --- DR. MATHER like these, was obliged to write a Catalogue of his Works; and it was well he did; for otherwise I should not have been able to have given a complete one to the World. He has published three Hundred and eighty two Books, as I said before: The Titles of which, with the Years wherein they were emitted are now to be exhibited and to terminate the Life, as a Friend calls him, *of one of the most pious, learned and effective of Mortals.*

CATALOGUE

OF THE

BOOKS

Published by Dr. Mather.

1686.

The Call of the Gospel.
Military Duties. A Sermon to the Artillery
Company in Middlesex.

1687.

Right Tho's in sad Hours: on the Death of a first
Born.

1688.

Early Piety exemplified in the Life of his Brother
Mr. Nathaniel Mather, with several Sermons.

1689.

Small Offers towards the Service of the Tabernacle
in the Wilderness.

Memorable Providences relating to Witchcrafts and
Possessions, with some Sermons annexed.

Soldiers counselled and comforted.

Work upon the Ark.

The wonderful Works of God commemorated, with a
Sermon to the Convention, on the way to Prosperity.
Speedy Repentance urged; with some historical
passages.

M

1690.

1690.

The present State of *New-England* considered in a Discourse on a publick Spirit.
 A Companion for Communicants.
The Serviceable Man. A Sermon at the Anniversary Election.

Serious Thoughts in dying Times.
 Addresses to old Men, young Men and little Children.
 A Scriptural Catechism.
 The Triumphs of the Reformed Religion in *America*, in the Life of Mr. JOHN ELIOT.

1691.

Expectanda; or Things to be looked for.
 Little Flocks guarded against grievous Wolves; or a Display of Quakerism.
 Ornaments for the Daughters of Zion; or the Character and Happiness of a virtuous Woman.
 Blessed Unions; with the Heads of Agreement between the united Brethren.
 Fair Weather; or a sacred Exorcism upon sinful Discontent, with some things annexed to promote Godliness.
Balsamum Vulnerarium & Scriptura; or the Cause and Cure of a wounded Spirit.
 Preparatory Meditations on the Day of Judgment.
 A Midnight Cry; with an Instrument of Acknowledgements and Protestations.

1692.

Opanda: or good Men described and good Things propounded.
 The Wonders of the invisible World; with a Discourse annexed concerning Temptations.
Unum Necessarium; or awakenings for the Unregenerate.

1693.

Warnings from the Dead: Sermons occasioned by some capital Executions. The

By Dr. Mather.

1693

The Day and the Work of the Day:
Winter Meditations.

**Early Religion with certain Memoirs of some who at
their Death left Examples of it.**

The short History of New-England.

**Brentologia Sacra: Sermons occasioned by remarka-
ble Thunder-Storms.**

Seven select Lectures.

**Durable Riches; or the true Cauſe of loſing, and the
right Way of thriving.**

Help for distressed Parents.

**A good Master well served: or the Properties & Prac-
tices of a good Servant, with the Duties of a Master**

1695.

**Johannes in Eremo: or the Lives of several famous
Divines.**

**Observanda: or the Life of the late Queen MARY;
and a Discourse on the Wheels of Divine Providence.**

A Cry against Oppression.

The Christian Thank-Offering.

1696.

**Pietas in Patriam: or the Life of Sir WILLIAM PHIPPS.
Things for a distressed People to think upon: A Ser-
mon at the Anniversary Election: with several
Histories annexed.**

**Great Examples of Judgment and Mercy; with Me-
morable Occurrences in the Sufferings of Captives
among the Indians.**

1697.

Gospel for the Poor.

**The Songs of the Redeemed: A Book of Hymns:
Faith at Work.**

M a Ecclesiastes

The Books Published

Ecclesiastes : or the Life of Mr. Jonathan Mischel.
Humiliations followed with Deliverances ; to which
are annexed some Remarkable Providences.

*The Way to excel : A Funeral Sermon on Mr.
John Baily with Memoirs of his Life ; and the
Character of a Christian.*

*Mens sana in Corpore sano ; or a Discourse upon a
Recovery from Sicknes.*

1698.

*The Bostonian Ebenezer ; with a Lecture on House-
hold Religion.*

*Eletisberia. An Idea of the Reformation, and an
History of Non-Conformity.*

*A Pastoral Letter to the English Captives in Africa.
Decennium LuEtuosum. An History of Remarkable
Occurrences in the long War with the Indians from
1688 to 1698 ; with two Lectures for the Religious
Improvement of them.*

The serious Christian. Three Essays.

*Pillars of Salt. An History of Criminals executed ;
with two Lectures on Sin punished with Sin.*

1699.

*La Religion pura : To which is added, La Fe del
Christiano : An Essay to convey Religion into the
Spanish India.*

*The Faith of the Fathers : A Catechism for the Jewish
Nation.*

*A Family well-ordered : with an Address ad Fratres
in Eremo.*

*Thirty important Cases, published in the Name of
the Ministers meeting at Cambridge.*

*A Letter of Advice to the Churches of the Non-
Conformists.*

*The Everlasting Gospel ; or the Gospel of Justification.
The Religious Marriner.*

*The Flocks warned against Wolves in Sheeps Cloath-
ing ; with an History of Impostors, and a Lecture
on their Occasion.*

1700.

I 7 O 5.

Things that young People should think upon.
 A monitory andhortatory Letter to the English who
 debauch the Indians.
 An Epistle to the Christian Indians; English on one
 Page, and Indian on the other.
 The good Linguist.
 A monitory Letter concerning the Maintenance of
 the Ministry.
 A Pillar of Gratitude: A Sermon at the Anniversary
 Reasnable Religion. [Election.
 Grace triumphant.
 A Defence of Evangelical Churches.
 The great Physician.
 A Token for the Children of New-England, in Nar-
 ratives and Instances of Piety in Children.
 American Tears upon the Ruins of the Greek Chur-
 The young Man's Monitor. [ches.
 Triumphs over Troubles.
 The old Principles of New-England.
 Christianus per Ignem; or a Disciple warming him-
 self and owning his Lord.

I 7 O 1.

A Companion for the Afflicted.
 A Letter concerning the Sufferings of our Protestant
 The young Man's Preservative. [Brethren.
 Thaumatographia Christiana: or the Wonders of Chri-
 Death made easy and happy. [stianity.
 A Christian at his Calling. Two Essays; One on
 the general Calling, another on the personal.
 Christianity to the Life: A Discourse on the Imitation
 of our SAVIOUR.
 Maschil: or the faithful Instructor, in Memorials of
 Christianity.
 Advice to the Churches of the Faithful; reporting the
 present State of the Church thro'out the World.
 Magnalia C H R I S T I Americana; or the
 Church-History of New-England.

The Books Published

1703.

Cares about the Nurseries.

Much in a little.

A Letter to the ungodly Plantations.

A monitory Letter to them who absent themselves
from the publick Worship of GOD.

A seasonable Testimony to the Doctrines of Grace
to fetch'd out of the Articles and Histories of the
Church of England.

The Portraiture of a good Man.

Necessary Admonitions concerning Sins of Omission.

Wholesome Words: or, A Visits of Advice to Families
visited with Sickness.

Meat out of the Eater: or Funeral Discourses occa-
sioned by the Death of several Relatives.

1703.

The Day which the Lord has made: A Discourse
concerning the Institution and Observation of the
Lord's Day.

The Glory of Goodness; with Remarks on the Re-
demption of Captives from the Cruelties of Barbary.

The Retired Christian.

The high Attainment: A Discourse on Resignation.
Agreeable Admonitions to Young and Old.

A Family Sacrifice.

Lessons of Godliness for Children of godly Ancestors.

Great Consolations: or a tempted Christian triumph-
ing over his Temptations.

The Armour of Christianity: A Treatise on the Wiles
of the Devil.

Zedidiah; or a Favorite of Heaven described.

Methods & Motives for a Society to suppress Disorders.

Euphemia, Or a virtuous Woman found. An Essay on
the Death of Mrs. Mary Brown.

A Tree planted by the Rivers of Water. An Essay
on the Improvements to be made of our sacred
Baptism.

1704.

by Dr. MATHER,

1704.

Youth under a good Conduct.
A weaned Christian.
A faithful Monitor, with an Abstract of the Laws
against punishable Wickedness.
Le vrai Patron de Saines Paroles; design'd for the
Instruction of our French Captives.
A Servant of the LOR D not ashamed of his LOR D.
Faithful Warnings to prevent fearful Judgments.
The Nets of Salvation; with a Poem.
A Comforter of the Mourners.
Lex Mercatoria; or the false Dealer fairly dealt with.
Nicetas; or Temptations to Sin well answered and
conquered.
Baptistes; or a Conference about the Subject and
Manner of Baptism.
Monica Americana; or Female Piety exemplified, in
a funeral Sermon for Mrs. Sarah Leverett with an
Elegy.

1705.

A Letter about the present State of Christianity among the Indians.

A faithful Man described and rewarded: A funeral Sermon for Mr. Michael Wigglesworth, with Memorials of Piety extracted from his Papers.

Parental Wishes and Charges; with a Poem entitled the Consent.

Family Religion excited and assisted.

The Rules of a Visit.

Mare Pacificum; or the Satisfaction of afflicted The Christian Temple. Christianity.

Vigilantius; or the Servant of the Lord found ready for His Coming, on the Death of seven young Ministers, with an Elegy.

The Religion of the Closet, or the Christian furnished with a Companion for Solitude.

The Books Published.

1706.

Good Lessons for Children, in Verse.
A young Follower of a great SAVIOUR.
Free Grace maintained and improved.
The Negro Christianized.
The good old Way ; or Christianity as it appeared in
the Lives of the primitive Christians.
Private Meetings animated and regulated.
Heavenly Considerations ; or the Joy of Heaven over
them that answer the Call of Heaven.
Good fetch'd out of Evil : A Collection of Memor-
ables relating to our Captives.
The impenitent Sinner disarm'd of his Plea for Impe-
nitency.
The best Ornaments of Youth.
Treacle fetch'd out of a Viper : An Essay upon Falls
into Sin.
The Man of GOD furnished with supplies from the
Tower of David.
An Essay upon the Character and Condition of the
[Covetous.

1707.

Another Tongue bro't in to confess our SAVIOUR ; or
Christianity in the Tongue of the Iroquois Indians.
An Essay upon profane Cursing and Swearing.
The Soldier told what he should do.
The greatest Concern in the World.
Frontiers well defended : An Essay directing our
Frontiers how to behave themselves.
The Fall of Babylon.
Ornamental Piety.
The Spirit of Life entering into the Spiritually Dead.
Manly Christianity.
Winthrop's Justa : Mortality considered ; in a Sermon
at the Funeral of J. WINTHROP, Esq;

1708.

Faithful Considerations on a growing Flood of Iniquity.
Youth in its brightest Glory.

Corderius

By Dr. MATHER.

169

Conderius Americanus. A funeral Sermon on the
Death of Mr. Ezeck. Gheeuer; with an Elegy.

A good Evening for the best of Days.

The Temple opening.

Nunc dimittis briefly descanted on : A funeral Sermon
on Mr. John Higginson, with Memoirs of his Life.

1709.

The Desires of the Repenting Believer.

The Bonds of the Covenant.

The Sailor's Companion and Counsellor.

Work within Doors.

A Christian Conversing with the greatest Mystery of
An Essay on the Streets of the Holy City. [Christianity.]

The Cure of Sorrow.

The Heavenly Conversation.

Dust & Ashes: An Essay on Repentance to the last.

1710.

Christianity demonstrated : An Essay on the Witness
within.

Bonifacius : An Essay upon the Good to be devised
by those who would answere the great End of Life.

Elizabeth in her holy Retirement.

Man eating the Food of Angels : or the Religion
of the Morning, with the History of *Kyn Extor*.

Nehemiah : An Essay on Divine Consolations.

Memorials of Early Piety : The Life & Death of Mrs.
Jerusha Oliver.

1711.

Orphano-trophium; or Orphans well provided for.
Compassions call'd for; or profitable Reflections on
miserable Spectacles.

The Fisherman's Calling.

A Christian Funeral.

The old Paths Restored.

Persuasions from the Terror of the Lord : A Sermon
on the Day of Judgment.

Theo.

Tho'ts for the Day of Rain; or the Gospel of the Rainbow, &c.
 Advice from Taberah; A Sermon after the terrible Fire in Boston.
 A Soul well-anchored.
 Winter Piety.
 Seasonable Tho'ts on Mortality.

1712.

Awakening Tho'ts on the Sleep of Death; with a Debt paid unto the Memory of some that sleep in The Ways & Joys of Early Piety. [Jesus.]
 Pastoral Desires.

The Young Man spoken to.
 The hard Way of Transgressors.
 Reason satisfied and Faith established; or the Resurrection of Jesus demonstrated.

A Town in its truest Glory.

Grata Brevitas: A short Essay to demonstrate a few Words may have much comprized in them.

Repeled Warnings; with the Remarkable Experiences of a young Man.

Grace defended; with a Dissertation about the penitent Thief.

A flying Roll to enter the House & Hand of the Thief.

Tabitba Rediviva: The good Works of a virtuous Woman described & commended, with some Justice to the Memory of Mrs. Eliz. Hutchinson.

1713.

Adversus Libertinos; or Evangelical Obedience described and demanded.

A Testimony against some evil Customs.

A Man of his Word.

Things to be tho't upon.

The A. B. C. of Religion.

Galgatha: A lively Description of Death; with Memorials of an hopeful Young Man.

A Present of Summer Fruit.

The

The curbed Sinner; A Sermon occasioned by a Sentence of Death on a young Man for Murder.

What should be most of all thought upon.

An Essay upon a Soul at ease; a funeral Sermon for Mrs. Mary Rock.

The Will of a Father submitted to.

The Religion of the Cross; occasioned by the Death of Mrs. Elizabeth Mather.

Hesekiah; A Christian armed with Strength for a Day.

The best way of Living.

A perfect Recovery; exhibited after a sickly Winter.

A Life of Piety resolved on: Upon the Death of Mrs. Sarah Ting.

Vita brevis; an Essay upon withering Flowers.

Maternal Consolations; on the Death of Mrs. Maria The Sacrificer.

Insanabilia: An Essay upon incurables.

A short Life, yet not a vain one: occasioned by some Instances of Mortality.

Verba vivifica: some Words of Life, produced by the Death of some young Persons.

The glorious Throne: A Sermon on the Succession of the British Crown to the illustrious House of Hanover.

Duodecennium luctuosum: The History of a War with the Indians from the Year 1752. to 1774.

A Monitor for Communicants.

Death Approaching.

Pascenius: An Essay how to live in hard Times.

Verba opportuna: The Circumstances of Boston considered, with fresh Inculcations of early Piety.

Just Commemorations; the Death of good Men considered with the Character of some.

Nuncia bona e Terra longinqua: An Account of some good and great Things done in Europe.

A Sorrowful Spectacle: Sermons occasioned by a Sentence of Death on a Murderer.

A Monitor for the Children of the Covenant.

The Echoes of Devotion.

The grand Point of Sollicitude; or an Essay upon Divine Desertions.

Good Men described with the Character and History of Mr. Thomas Bridge.

Shaking Dispensations with Remarks on the Death of the French King.

Lapis e Monte excisus: The Stone cut out of the Mountain; a Treatise in English and Latin.

Parensalia: The Blessings and Comforts for pious Children after the Death of their good Parents.

Successive Generations: Remarks on the Changes of a dying World.

Vital Religion served with eight Essays.

Fair Dealing between Debtor and Creditor.

The Servants of Abraham; with Motives for the Instruction of Servants.

Life swiftly passing and quickly ending; on the Death of Mrs. *Mebisabel Gerrish*.

The City of Refuge.

The Christian Cynick.

1716.

The Resort of Piety.

Piety demanded.

Directions how to spend the Lord's Day Evening.

A brief Essay on Tokens for Good.

The Thankful Christian.

Victorina: A Sermon on the Decease of Mrs. *Katherine Mather*, with a further Account.

Zelotes: A Zeal for the House of GOD blown up: A Sermon at the opening of a new Church.

1717.

The Case of a troubled Mind.

Iconoclastes.

Iconoclastes: An Essay upon Idolatry too often committed under the most Reformed Christianity.

The Voice of the Dove; with Memoirs of Mr. Robert Kitchen.

The Everlasting Gospel to be preach'd unto the Nations.

The Valley of Hinnom: The Terrors of Hell demonstrated in the hearing of a murderous Malefactor.

Febris fugium: An Essay for the Cure of ungodly Anger.

Anastasius: The Resurrection of Lazarus improved.

The Tribe of Asher: A Sermon at the Baptism of a Grand Child.

Piety and Equity united. 1. The Desires of Piety.

2. The Measures of Equity.

The Divine Sovereignty displayed and adored; on the Death of Mrs. Hannah Sewall.

Hades look'd into: The Power of our SAVIOUR over the invisible World; at the Funeral of Wm Winsborp Esq; with an Elegy and Epitaph.

Instructions to the Living from the Condition of the Dead: Remarkables on the Fate of Pirates; and a Sermon on their Occasion.

Faith encouraged; with a Relation of the Jewish Children at Berlin.

Raphael: The Blessings of an healed Soul considered

1718.

An Essay to do good unto the Widow.

The obedient Sufferer.

Brethren dwelling together in Unity: A Sermon at the Ordination of a Baptist Minister.

Psalterium Americanum: The Book of Psalms in Blank Verse, with Illustrations.

A Man of Reason.

An Essay on the Condition of Man known in his Place no more: A funeral Sermon for Mr. Thomas Barnard.

Providence asserted and adored: A Sermon occasioned by the Death of several who were drowned.

The Religion of an Oath.

1719.

A distressed People entertained with Proposals for the Relief of their Distresses
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Genuine Christianity: A funeral Sermon for Mrs. Frances Webb.

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The Minister: A Sermon at the Anniversary Convention of Ministers.

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Pia Desideria; Or the smoking Flax raised into a sacred Flame.

Nismath-Chajim, the probable seat of all Diseases, and a general Cure for them.

Divine Afflations: An Essay to describe the gracious Influences of the HOLY SPIRIT.

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The true Riches: An Essay on the unſearched Riches of CHRIST.

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Light in Darkness; with an Example of a Young
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A ſhort Essay on Troubles to be look'd for.

A Funeral Sermon for Governor SALTONSTAL.

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A good Reward of a good Servant: on Mr. Thomas
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An Essay on the Light which good Men have in dark
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The Comforts of one walking thro' the Valley of the
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 An happy Departure ; on the Death of Mr. William Waldron.
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 The Yoke born in Youth ; with an Account of a Young Person.
 The Terror of the LORD ; with Remarks on the EARTHQUAKES.
 An Essay to preserve and strengthen the good Impressions made by EARTHQUAKES.
 An Essay towards a Religious Improvement of Baptism, at the sight of Administration.
 The Chambers of GOD opened and visited; on the Death of Mr. Peter Thacher.--- N.B. This was the last Sermon my Father deliver'd from the Pulpit : and truly such a Sermon as a good Minister wou'd desire shou'd be his last.

SINCE his Decease there have been two Sermons, which he left prepared for the Press, published ; their Titles are,

The Widow of Nain.
 The Mystical Marriage.

THESE two make the Number of his Books to be three Hundred and eighty three.

AFTER

AFTER this CATALOGUE, I will here take
the Liberty of borrowing two or three Lines from
BUCHANAN's Epicedium on CALVIN and applying
them to the Doctor.

*Hunc ergo in Portum calo plaudente receptum,
Tu licet in placida tranquillus Pace quiescas;
Non sicut omnino potuit mors invida rotum
Tollere MATHERUM terris; Æterna manebunt
Ingenii Monumenta sui; et livoris iniqui
Languida paulatim cum Flamma resederit, omne,
Religio qua pura viret se fundet in Oras
Fama sus*

WHICH Lines I have Englished after this manner,

Two' Heaven rejoice you're of your Port possest,
And you may now in Peace and Safety rest :
Yet envious Death, which him reduc'd to Clay,
Our MATHER could not wholly urge away ;
No, No; Eternal must his Works remain ;
The rich Productions of his Fruitful Brain !
When by Degrees, as a weak Flame of Fire,
Curs'd Envy shall with trembling Flirts expire ;
Then where there's any pure Religion found,
MATHER, thy Name shall reach, thy Fame shall
[sound.

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